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THE  
INTEREST  
O F  
ENGLAND  
HOW IT CONSISTS IN  
Vnity of the Protestant  
RELIGION.

With Expedients moderate and effectuall to  
establish it by the extirpation  
of the papacy.

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By a Member of the House of Commons.

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*Modi Entis sunt quinque,  
Unum, verum, bonum, aliquid, Res. Magi.*  
Enchir. Metap. Cap. 2.

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LO N D O N ,

Printed by E. Griffin, for Lawrence Blaicklocke, and are to be  
sold at his shop at the Suger-loafe in Fleet-streete  
next Temple-Bar. 1642.

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# To the Reader.

**Z**eale to the service of my King and Country throngt these apprehensions to the publicke, rough, and unpolisht, that they may be Timous.

The novelty of the matter, and my knowne dulnesse, would have prejudg'd a bare motion, and buried it in the wombe : therefore rather then a subject so considerable should perish, unballanc'd, I have exposed my sence (yet Diogeticè, not dogmaticè, by way of inquisition not Doctrine) to bee at leisure pondered, and by it, my selfe censur'd.

Troth tis, ability I pretend to none but this, to know, that I have little ; A sufficiency perhaps not unseasonable : However innocent and faire endevours are not discountenanc't, but by ignorance, or humour, which as they traduce giddily, I despise ; to such whose steddy judgements, first apprehend, then deliberate, lastly judge, I submisly wayle, and from them I expect either

To the Reader.

*ripening of what is here, like my selfe, greene ;  
or but a gentle reprehension thus; tis his error, and  
thats to bee a Man ;*

*I had not thus apologiz'd, but to usher in a  
modest opportunity to expresse, that in this wanton  
age when the Presse riots, this as lawfull issue  
is acknowledged by,*

William Constantine.

E societ. Medii Templi,  
8. Augusti 1642..

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# THE Interest of England, &c.



Hat misterious order the society of Jesuits di- The designe  
ligence not onely their Priestly office, but of the society  
upon emergents the embroylment of a of Jesuits,  
State, To eff. & which, they are trained up  
in exact principles, as of Sophistry to am-  
muse a disputant so of Politicks to subvert  
Interests.

Their supreme designe is to reduce the whole Christian Laiy under one King and that of Spaine, the Spirituallity under one Pope, as they are both unler one God: the Spaniard cherishes this proj: & with speciall countenance to that society, to pre-serve which in constant growth, hee charges himselfe to erect and supply severall \* Colledges, beyond the Seas, to enter-taine the English, and hee stagers instruments where there is the cheifest concourse, to insinuate and decoy thither out ripest wits: which instruments qualifyed with the quintessence of sleight, have so wrought upon the penury of some, upon the giddiness of others, upon the ungroundednesse of the rest, upon all with flattery and faire promises, that they stoope multitudes to their Lure.

Now this bounty of their great Patron, these fugitives are obliged to gratify with the Ruine or at least distraction of their owne country; which ( being assayd to be industrious, and dismiss thither) they labour, and negotiate stoutly, by  
A 3

\*St. Omers, I's-  
le of Ile, Leig,  
Doray, Brussells,  
&c.

Divide & im- close and undermining practices, whereof it is their principal<sup>y</sup>,  
per, March. to suggest Jelouies and foment misapprehensions betweene  
King and people. In which act, their subtlety it is, not to bee  
visible, nay they contrive those resolutions which seeme most  
opposite to be their Engines ; for they are possest that they  
sime not, nay that they merit, though they dissemble, slander,  
faire apparitions, miracles, &c. any thing to promote the  
cause; But *Dolus circuitu non tollitur.*

11 Rep. 74.

By these divisions Spaine ( though it cost deepe,) acquires  
an admirable purchase, for while England struggles in selfe-  
plundering, its power is disunited, and so disabled to appre-  
hend the advantage of the necessities, and uncompactednes  
of the Spanish Forces, whereby it is diverted from some  
exploits of bravery to relieve confederates, reinstate alliances,  
partake the Indies, &c.

The Rebellion  
in Ireland how,  
&c. why fo-  
mented by the  
Jesuits.

Even now when this Kingdome more rifely began to rowse  
in Ireland how, and chase its owne interest, and was almost instated in con-  
dition to propose overtures for the honour of the King and  
Nation, its providence and vigour is diverted by a rebellion  
in Ireland, blowne up (doubtlesse) by an influence from the  
aforesaid principle of the Jesuits, flattering the *unstedy* people  
to their owne confusion, by fond promises of supply and coun-  
tenance ; Not that they hop't to inforce conditions by that  
more cumbersome then powerfull war, but that *England* toyl-  
ling to reduce its owne Rebels may exhaust it selfe, and not  
preesse at this precions instant upon the interests of *Spaine*,  
that so fensing us off this busy yeare, hee may provide more  
firmly in the next to obviate our atcheivements.

The Spaniard further to secure this principle, imprints and  
publishes to all Romanists a reputation of his *Fast zeale to the*  
<sup>\*</sup> *Katholick* ; whereby he has acquir'd that boundlesse title of *King* <sup>\*</sup>  
*Universalis item Catholick* ; and in pursuance employd that cruell spy the *Inqui-*  
*sition*, by which as hee has invincibly intayld the slavery of  
ignorance upon his owne subiects, so he, worries out all exercise  
of the reformation in his dominions, which other Romish  
states are induced to connive at, some to tolerate; nay in  
most treaties he negotiats (as a seeming-prime article) the in-  
demnity of Romanists, as their indulgent Patron ; under which  
vizard

vizard hee insinuates into the affections of some blind zeots ( such as fadome not to the depth of interest) in all states, whose fond devotion hurries them upon all occasions, to second His as they would Gods cause.

Section. I.

**N**ow (doubtlesse) there is no state wi/dome that can more engrandize the royal Maiesy of this Kingdom then to mate rest of Eng- and countermine the aforesaid principles of Spaine; Let Eng- land purchase to it selfe a serious, fixt and constant reputati- on of zeale to the reformed Church, such as Spaine has to the Papacy, and as it shall conduce to Gods glory in the purity of his worship, so shall it erect a puissance selte-dependant in this Crowne, not inferior to that of France or Spaine: For this Kingdome being then unanimous in desig ne will be most powerfull of all protestants, and being admirably opportune for scituation, shall be courted and apply'd to with confidence by all parties of the Reformation as there grand protector, by whose trusty correspondence and Unity of religious interest, it shall attaine some glorious influence and power in all states of Christendome.

That blest Union of the two Crownes, with that of Irelan<sup>d</sup>, has enthron'd his royall Maiesy in dominions, glorious, inde- pendant, close-joynted, As free and resolute, as they are populous and rich; and opportuness him ( in the trust and strength of his owne subjects ) to become as the envy so the terror of his forraine adversaries; yet if in one busome we foster two profes- sions, that brave puissance will spend in selfe-wasting; wee shall Militare cum Erasimide, exploit nothing, but our owne Penelopes telus distractiōnēs; for what enterprise soever we undertake itthwarts texere, to doe and the interest of one Religion, which so thwarter will retard, and stumble the expedition with as much flight, and zeale as the other presses onward; or be it by both Religions condisci- cended to, ( hardly possible unlesse against the infidells ) dif- ference of opinion among the undertakers will dayly admidi- <sup>Divisios orbe</sup> <sup>Britannos virg.</sup> <sup>Eras. Adagia de</sup> <sup>texere, to doe and unde.</sup> <sup>Mer occasion of debate, which begets offence, that relustancy</sup> <sup>of</sup>

of spirit, and thence forefowing, if not *dissertion* of the whole designe.

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### Section 3:

1. Some meanes propoised to establish the Reformation, more perfect.

To prevent such *mischief* is to pursue our *maxime*; and to that end tis first requisite, that his Majesty be pleased to transact his *close-counsels*, and *great affaires*, with the *advise* of such persons whose relations are *truly only English*; such whose *tendernesse* in *conscience* to the *purity* of *Christs Gospell*, is most *conspicuous* and *precise*; for these as they are most *averse* to a *reconcilement* with the *Church of Reme*, so will they most *diligence* *confusion* to the *designes* of *Iesuits*; who (if it be *fecible*) will *ferret* into our *State-counells*, (as to them most *dangerous*, and *suspected*) To effect which they are accommodated, as with that *mighty Patron* before rehearsed, so with a *frolick purse*; against the *assaults* of which, there can be no *engagement* of *such security* as *conscience* in *Religion*, *Ex Diametro*, oppugnant.

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### Section 4:

2. Colledge to entertaine con-verts.

Next let some *Colledge* in either *University* bee indowed to entertaine such *Priests* as shall convert, over which by *discreet* *providence*, let such *Divines* be elected *Governors*, as are most *zealous*, *conscientious*, and *profound*; For the *raw* *Priest* being huddled into *orders* is at the instant manacled by three *vowes*, of *poverty*, *chastity*, and *obedience*, and this is the *buttreffe* which supports the *Papacy*; for by these the *filly* *priest* is obliged to blind *obseruance* of what ever his *superior* shall *injoyne*, and likewise driven to *abandon* all other *dependance*, but the *Pope the publik father*; From whose service he may not be diverted by *ingagement* to *wife*, or *child*; He must fortake *aliarces*, *desert* *promotions*, solely he must *backny* to support the *reputation* of his *loose superiors*; Being thus deprived of all other *relations*, if upon the *illumination* of *Gods Spirit*, he shall *stagger* in *opinion*, and begins to favour the *true* *sence* of his *imposed drudgery*; as hee shall bee pursued with all *violence*

violence *ad ravim usque* by his awfull Hierarkift ( for that fly-chain without which the Papacy cannot subsist, is now linkt in this Kingdome ) so is there none of the reformed party to whom with confidence hee dares apply , for relief or Counsell; It being so sharply penall by our Lawes to have commerce with Priests ; whereby every man endevours rather to betray then comfort and compose his distracted fancy : Now were there a Colledge as aforesaid , where ( un-indangered ) there hesitations might be settled, their soules consolated, their bodies cherish'd , and protected , many like the stray sheepe might have opportunity, to underceive themselves , and encouragement to retire to the true fold , and prove rare instruments as to unmask their owne seducements so to preserve others from the like sorceries ; urge I need not , how mighty the repute of such ( and I doubt not such ) conversions would conduce to the advantage of the Reformation, and the disabusing many a darke soule , precious in the sight of God. *Summa ratio est que pro religione facit.*

Then tis requisite to fore-lay the number of Recusants , to win such as are possest (if possible ) to conformity , however to crop the increase ; To worke upon the conscience is indeed spirituall , and totally to unsoule the error, requires an Expeditent also that is spirituall , and so proportionable to the worke, that is an exact Church-discipline , a fence suitable to the Vine ; A Discipline as apt , well accommodated , and as naturall to cherish knowledge , the drift of the Gospell , as the Romish discipline is to conceale and smother it : A Discipline adequate, sifting , and close-rivited, to restraine libertinisme in life as well as in opinion , awfull to casuall each-hower extravagancies in sin or schisme , as well as such as are censurable and multuary ; *επιτελεῖτε* , overseeing, not coaetè but libenter, not *lucri gratia* 1 Pet. 5. 2. but *prompto animo* , not for gaine but conscience, not Lording it over *κλῆρος* cleris , all Christians , Gods heritage , but as examples to the Flock whereof they are Episcopi overseers. That there be not two separate Jurisdicitions in one Kingdome *Revel. 17. 1. & 20. 17. & 28.* gall and Papall, which ever clash and bandy, but that all may be equally , in the same sort subservient to the Crowne ; such as may beget confidence in forraine parties, as of our utter abolition

3 An apt Church-discipline necessary to produce a Unity.

of the Papacy, and its dependants, so of our fast adherence to the reformation.

The Result of this I expect with all patience and humility, from the sage debate of such learned persons as shall be by authority thereto assigned, to whose wisdoms and moderation I commend it *Mercurio dextro* with all good speed.

Suffice it that the subject of this discourse is the inquiry what furtherance to this Unity may be attained by Law's civil, executed in the ordinary Courts of Justice.

And tis true; should we trace the Spaniard in his vigorous Inquisition, wee may not be asper'd with cruelty without reflection upon his own practice; but for that the inhumanity of one justifyes not the same in others, and for that the tender conscience is rather to be mildly chanc'd, then inforc'd or violent'd; for that, obdience that is uncordiall, favours not as a pleasing sacrifice; Lastly for that their error seemes neither

\* *Iniquam non malicie or obstinacy, but misapprehension and ignorance, as in est presumendum charity we may presume; Therefore it seemes reasonable to*  
 4. Rep. 72. *Et reject such barbarisms, and to labour unity, by coartes more stabilitur fratre civill, ingenuous, and gospelary, and in proces of time no sumptum donec less effectuall.*

*trarium is. Rep. 7.6 Rep. 73.* That which to this effect, I shall with all humility propose, is the rough modell of a statute, abridg'd, and reason'd as it fol-lowes.

First, it seemes not unworthy a debate whether it were not requisite to be enacted.

### I. Clause.

To repeale all former statutes so farre as they concerne Recusants, and all the penalties, forfeitures, disabilities, &c. imposed by them for the same, may be repealed.

The Statutes against Recusants as they are \* many, so in force intr. they are confus'd, voluminous, and intricate, for being enacted late & many, in severall ages according to the emergency of things and times, \* 26. H. 8. 3. some are supposed, as now not so seasonable so to enteference with

with the rest, which difficulty so scruples the unstudied <sup>Maje-</sup> 2 Ed. 6. 20.  
 strate, that he growes tender in the execution of any, as wil- 1 Eli. 1. 2.  
 ling rather to transgresse in non-<sup>fe</sup>lance, then injustice; There- 23 Eli. 1.  
 fore to explaine the ambiguities, to satisfye the scrupulous, and 27 Eli. 2.  
 to quicken such as are most materiall to an execution, it will 29 Eli. 6.  
 be necessary to compendiate the now most usefull Clauses of all 35 Eli. 1. 2.  
 those Statutes into one.\* *Misera est servitus ubi ius est vagum.* 1 Ja. 4.  
 3 Ja. 4. 5. 7 Ja. 7.

2. The nature of the Lawes in force seeme rather to intend 3 Ch. 2.  
 the easing them of their review, then us of their religion; \* 6. Rep. 4. 2.  
 for paying + 2 parts of their annuall profits or twenty pound 29 Eli. 6.  
 per menscm, the practice of their service is in a manner con- 3 Ja. 4.  
 tinued; Or indeed, it seemes to expese them to a necessity of and condition  
 absolute compliance to the loose pleasure of such informers to of Recusants  
 whom their forfeitures shall be assign'd, for if they shall sub- under the  
 mit they attaine by Court-flight ( notwithstanding his Ma- Lawes in  
 jesties best providence, to the contrary) a dispensation, or slender  
 composition, if they expostulate, they shall then be with rigour  
 harassed by the Lawes; Either they must servire scane contribute to such what ever overtures the projectors shall propose,  
 or they shall be legally liable to their spoyle and rapine; so  
 that should such as have the Princes Eare at Court incline to  
 policy more then to religion ( which tis possible some future  
 age may evidence ) it might seeme State wisdome rather to  
 increase by dispensation, then suppress by execution the num-  
 ber of Recusants.

Farther it has beeene the wisdome of all States either totally  
 and impartially to eradicate such parties as they suppose  
 dangerous, or to allot them such conditions as they may toller- \* Livy. lib. 5.  
 ably undergoe; \* The Privernates rebel'd, and being almost  
 re-subdued to the vassalage of Rom: . they addresse by their  
 Embassadors for termes of peace; The Senate sternly aske them,  
 what new peace they could expect, that had so insolently in-  
 fring'd the old; 'Twas answered stoutly, we must now take such  
 peace as you please to give; If it be moderate, you shall finde it  
 faithfull; If too heavy it will be continued only till an opportunity  
 to avoyd it; The bravery and strong sence of this expression  
 induc'd that wise Senate to assigne them their owne demands;  
 I instance this to insinuate, that if we admit recusants a sub-  
 B 2  
 sistence,

a Terent. in  
Pborn.

b Virg. &c.  
scilicet.

c Cicero in C. 1. Honores quos quieta Republica desperent  
sel. Orat. prima. perturbata se consequi posse arbitrantur. These and the like,  
like Crubylis jugum wil unite in confusion their common interest;

d Iul. 15. 4. Though their heads like Sampsons Foxes looke severall ways,  
yet they are hampered in the Tayles with firebrands and agree  
in this like hot incendiaries to set the whole Kingdome in  
combustion, that so either they may continue their sivolne great-  
nesse, shuffle into better fortunes, inforce a moderation in re-  
ligion, or else out of malice in revenge consume the whole

Tacit.

Not diadvan- pris'd the murderer, to inflame the whole World, since hee saw  
tageous to the his own ruin inevitably destin'd.

King to re-  
peal the  
statutes.

e Rex ad tutam legis corporum et honorum est  
receptis are inconsiderable, so were those forfeitures never to  
that end design'd; or were they; doubtlesse the King will con-  
descend to desert such perquisities, as are evidenc'd prejudici-  
de legib. Angl. all to the publike; Nor can his Crowne be impayr'd thereby,  
cap. 13. Stanj. since as it is the duty, so is it the safety of the people legally  
Pl. Ca. 99 Bratt. to replenish his Exchequer, for if that be empty, how can his  
lib. 2. Majesty with a bare cōsell c. protēct, or provide against e-  
mergencies wherewith he is intrusted; A trust to protēct, &c.

f Concessio aliquo id concessu vi-  
deur sine quo cōcessum con-  
sistere non potest. which dishonour reflects not so much upon his person as the  
Inst. Inst. lib. 1. Nation, the Majesty of which is compendiously and gloriously  
so. 21. 11. Rep. represented in his royalties and State; suffice it; let the sub-  
ject

ect be endeard, inspirited, and plentifull, and he cannot be so hurlish to his owne interests, as not to endevour by all just neanes the gratification of his Prince, by whose vigilance ie injoyes solace, by whose magnificence he acquires honour, or as jealousy of oppression moulds people lumpish, desperate, and stubborn, so indulgency engenders courage, generosity, and love.

3. Lastly, if Reason of State gives Recusants a subsistence upon some (though hard) termes, why then (they performing according to those termes) enact wee some other Lawes that charge their conscience, under so severe a penalty, &c. to which (if they have Religion such (though erronious) as they profess) they cannot cordially submit; or if through weakness they should submit against conscience, those Lawes which over-awed them seeme coadjuating instruments of their damnation, for an outward and not cordiall conformity aggravates the crime, as hypocrisy is more sinfull then mere ignorance, perhaps invincible.

Either therefore admit we them no residence within this Kingdome upon any termes of penalty (which seemes hard at this time to inforce for that equally with us by the Lawes in esse, they are now borne to the freedome of the Nation) or give such as are so borne and conscientiously possesse, such reasonable conditions of subsistence, as their conscience bee not violenc'd, nor themselves huryed in dispaire and fury to embroyle the Kindome; which tenderness as it may insinuate and win into their soules by that Gospellary way of gentleness and perswasion, so it will conduce to continue the like vjd. Fd. 11. v. p. 10. and pitty to the Protestants beyond the Seas; provided that we sufficiently forecast to secure their allegiance to the Crown; (of which see the last Clause) and disable them from a further growth; To which effect it seemes reasonable that wee enact.

\* The penalty for the first refusal of the Oath of allegiance is a pre-munite and close imprisonment.

For the second

Treason.

5. Eli. 1.

3. Jac. 4.

Aut deprime aut ne premie. Tac.

## 2 Clause.

To disable all such as are now under the age of ten yeeres, to inherit or purchase, &c. unless they shall conform at their age of twenty one.

**T**HAT all persons now under the age of ten yeeres, who shall not within one yeare after they attaine to the age of one and twenty, repair and frequent the Church, and three times in the same yeere receive the holy Sacrament, and also take the Oath of Supremacy before the Minister and Church wardens of such Parish where they shall inhabit openly in the Church, after Evening Prayers in some Lords Day, which taking the Minister and Church-wardens shall register in some Booke to be kept for the same purpose, or shall after such conformity, discontinue the Church, or refuse the said Oath being lawfully tendred, shall be held reputed and adjudg'd Popish Recusants, and shall be disabled to take by dissent or purchase in Fee, or Tayle, &c. to his owne use, or in trust for others, any Lands, Tenements or hereditaments, &c. in England or Wales; But all such Lands which such Recusant shall be seised of or any other to his use or, &c. shall descend and come to such Recusants next heire, that shall be of the age of one and twenty and conformable as aforesaid; If such next heire shall not enter Bona fide within six moneths, after such non-conformity or refusal, That then his second heire that is of the age of one and twenty and conformable shall enter, and be thereof seised to his own use, in such estate as such recusant had, or enjoyed, &c. If such second heire shall not enter Bona fide, within a second six moneths, then shall it escheat or remaine to the Lord of the fee, or to him in remainder, as if such Recusant were dead; If he shall neglect his entry six moneths then shall his estate be disposed of by the next Parliament to the publick use.

*Vit. a pietient  
for forfeitures  
in this sett, in  
the Statute of  
Mortmaine.*

*7 Ed. 1.*

The like for Leases, Tarmes, Copgholds or other Interests that bee may become in the same condition as an alienamee.

Tis evident that some Clause to this tenement maturely ripened, A moderate being not possible to be evaded or dispensed with will in one and effectuall ge unground all popish Families : Tis their store of *Lanas* expedient to and thence of tenants, that makes them formidable to the state, extirpate the of which being deprived, as it will discourage them to settle here, so will it disable such as are settled to ingraffe dependants.

Nor is it penall more then ordinary for that the now Lawes necessitate Recusants to breed their children under licens<sup>t</sup> Schoole-masters, for that none else ought to teach in private<sup>4 23. Eli. 1.</sup> or in publicke<sup>1 Jac. 4.</sup>; if their education be beyond the Seas an<sup>b</sup> auct<sup>b</sup> 3. Jac. 5. in force disables them to inherite or take by gift, conveyance, devise, or otherwise, untill they shall conforme; Now if wee shall enliven some quicker Statute for their education, he seemes as it is not altogether naturall to rend and force a child from the vigilance, and nurture of his proper parents, so will it not probably produce the effect, both by reason that it is obvious to a multitude of Evasions, and for that somacke which will swell in the issue upon the Fathers reuertion.

Be it therefore at the Fathers perill, that his child be educated in the Doctrines of our Church, or if his conscience be so scrupulous, as to derive to his issue his owne errors, he has faire leasure during life to dispose of his Estate, and transplant his of-spring into a forraine soyle, where the principles of his profession are not so destructive to that policy of government. If notwithstanding this reasonable admonition, disherison shall accrue to his sterility, it may not be traduc'd injurious, since the private of all men must submit to the publike reason of State,<sup>c</sup> *Jura publica ex privatis promissione decidi* 39 H.6. 39. *Miror. cap.* 3. §. non deb. nt.

This Clause is onely to be avoyded by the defect of an expedient to scrutinize into the true fenes of men; For experience dayly justifies, that such whom wee suspect to be Recusants and lately so profit, glibly swallow those Oathes of Allegi- 11. 22

\* 3. Iac. 4.

ance and supremacy, resort to Church, nay and communicate, whereby either that *act of Discovery* becomes fruitlesse, or really they are what they now professe, *Converts*. Truth is, nor dispensation, nor dread, nor hope, nor malice can mould a conscience though errorious, that is Religious, to Hypocrisie; but such as are loose or but *formly conscientious* will scruple no assay, they have *volaticum iurandum*, and to provide a *Test* for the discovery of such, were to make a garment for the moone; Notwithstanding for more ranke conviction of such dissimulation (if it be such) it may be requisite to insert into the Oath of Supremacy, the first Clause of the *Protestation*; viz. *To defend with life, power, and estate, the true Reformed Protestant Religion expressed in the Doctrine of the Church of England against all Popery and Popish innovations, &c.* or rather to compose the severall Oathes that concerne religion into one, less equivocable, and more searching, as not only to maintaine the Protestant Religion, but to renounce the Romish.

## 3 Clause.

To raise a present supply of monies.

**T**HAT all such as have not usually frequented Church the first yeare of this present Parliament, and have not taken in the same yeare the *Holy Communion*, or shall refuse the Oathes of Allegiance, Supremacy and *Protestation*, being tendered by the Commissioners, shall forfeit the — part of their last yeeres revenew in Lands or goods, to bee assent upon their estates as they lie in the severall Counties by the Commissioners nominated in the last *Act of 40000*. After the same sort as is exprest in the same *Act*, and to be returned accordingly, &c.

This charge will probably be with alacrity disburst by reason of the ease that *Recusants* have from the penalty of former Statutes, and the rapine of *Projectors*; And this way of levying as it will be most speedy, so most certaine, for that those Commissioners upon experience of the former taxes, are well acquainted with those which they doubly charg'd in their severall Counties.

ties; Nor can such a supply be unwelcome to the present necessities of the Kingdome.

4. Clause.

**A**ll Recusants not conforming as aforesaid shall for ever till they shall conform, pay — to all Rates, Taxes, <sup>A constant charge to be imposed upon Recusants.</sup> Charges & Payments, incident to their severall Parishes, in proportion with the residue of their Parishioners, as Church, Poore, Bridges, High-wayes, Composition, Goal-money, &c.

This charge be it double or treble, &c. being affest by the neighbour-hood, and conduced to their easement, will be imposed without possibility of evasion, as well on goods, as Lands, and will be effectuall to incline especially the inferior sort to conformity, who I suppose are Papists, rather of custome, then reason; faith being grounded upon knowledge, which they abandon: Our Lawes in force scarce inflict any penalty on them, or such as is so inconsiderable as never levyed; but being physicke with some frequency by this potion, something proportionable to their severall abilities, twill assay whether the disease be heart-setled, or no deeper then the stomacke: if so, they'll soone vomit it.

5. Clause.

**T**hat no Recusant shall come where the Kings Majestie, or any of his Royall issue shall be, unless he be commanded by the Kings Majestie so to doe, his heires and successors, or by warrant in writing under the hand of six of his Majesties Privy Counsell; and then and there onely so long to remaine, as may suffice to dispatch such present busines for which he is admitted, upon paine of 100. l. whereof the moiety to the informer, the other moiety to be disposed of by the next Parliament.

3. Iac. 5.

35. Eli. 2. 3. Ia. 5.

11. Rep. 6.

This Clause seemes in force ; onely doubtfull, whether such license inables the Recusant to make abode at Corrt, as his habitation ; worthy to bee explained ; Those other Clauses for their departure from the City, and confinement within five miles compass, are usually deluded ; while we suspect their contrivements, tis prudence to scatter them what wee may, from converting : The assemblies of such being most probably in Townes or Cities, were reasonable to authorise the chiefe Mijestrates of such places to disperse them ; and none to have residence there, but such as have a licence from them upon assurance of quiet conversation, *Abundans cautela non nocet.*

## 6. Clause.

To be disabled  
in publick fun-  
ctions, and  
Offices.

3. Iac. 5.

11. Rep. Chanc.  
de Oxfords  
etc.

**T**hat no Recusants shall give Vote, or proxy in the House of Peeres, nor shall practice the Common Law, as a Councillors Clarke, Attorny, or Sollicitor in the same, nor shall practice the Civill Law, as advocate, Proctor, nor Phisick, or the Trade of an Appothecary, nor shall be Judge, Minister, Clarke, or Steward of or in any Court, nor keepe any Court, nor shall be Register, or Towne Clarke or other Minister, or Officer in any Court, nor shall beare any Office or charge, as Captaine, Leutenant, or other Office in Campe, or Company of Souldiers, nor shall be Captaine, Master, Goverour, or beare any Office or charge of or in any Ship, Castle, or Fortresse of the Kings Majestie, his heires, or successors, but be utterly disabled for the same ; Nor that any Recusant or any having a wife being a Recusant shall exercise any Office or charge in the Commonwealth, but shall be utterly disabled to exercise the same by himselfe, or his deputy (except such husband shall bring up his children in the true Religion, &c.) nor shall such Recusants present to a Benefice or Grant an aduowson, or Collate or nominate to any Free-schoole, Hospital, or Donative whatsoever ; but that the Chancellor,

and

and Schollers of either the Universities respectively present as formerly; Nor be Executor or Administrator, or Gardian in Chivalry, Socage or Nurture, or to have the wardship or custody of any infant, ideot or lunatick.

This is the Act expresse; onely that of the Vote of Peeres. 3. 14. 5. And surely such whose Religion biases them to an interest diverse from the publike, are prudentially presumed, not willing to promote Counsels so destructive to their Interests. Recusants to give no proxies in the House of Peers. And the same ground seemes appliable to exclude their prox-ies: For all that are Protestants in forme, are not alike zealous in heart; Now since it is one maxime to manage all counsells by such as are precipit in the reformation, it suits not wisdome to arme such as are but lukewarme with more accommodations, which they in all probability shall attaine, if Recusants be inable to dispose their Proxies; by which engagement beneficall Lawes may bee obstructed though His Majestie with His Commons shall diligence to en-liven them.

By privilege of Parliament, their blood confers as much right to give Vote, as bestow proxys; and that reason of state which disables them in the one, is of the same strength and not more injurious to disable them in the other; nor can it be more injury to a Peere, then it has beene to the Commons 5. El. 1. who must receive, and pronounce the Oathes of allegiance and 3. 1st. & Supremacy in testimony of conformity, before they can give vote in Parliament, or sit as members, though never so suffi-ciently elected: That which discharg'd the Temporall Lords of the Oath in the Act of 50. was impliedly the great power which they then held in the House of Peeres, Explicite-ly because the Queen was otherwise sufficiently assured of their faith and loyalty, Now faith wee have often found is not in-tayld upon succession.

Nor can prejudice insue unto the publike by paucity of votes No prejudice since His Majesty may please to inlarge the number by his by their exclu-  
Patents of persons fitly qualified; yet of old that house was not sion,  
so strong; when onely such were Peeres as were calld by writ,

<sup>a</sup> Created 10. our Ancestors being unacquainted with other titles then  
 Eli. A.D. Dom. Comites & Barones.

<sup>a</sup> 1326 C. 1. us print. Edward the black Prince was our first Duke and that of  
 1326 R. p. Cornwall; <sup>b</sup> Robert de vere was our first marquise and that of  
 b Created 6. Ri. Dublin; and <sup>c</sup> D. minus de Bello-monte was by Henry the sixt  
 2. A.D. 1334 created our first Viscount: Now the first Baron we read of to  
 c Created 23. H. created our first Viscount: Now the first Baron we read of to  
 6. An. D. 1414 be created by the Kings patent was <sup>d</sup> John Beuchamp of Holt,  
 d Created 1. Ri. Baron of Kedermiffr.

2. An D. 1387.  
 Son Philiti-  
 ans now in  
 practice to be  
 forbore.

Something might be offer'd to tolerate some physicians now  
 in practice, lest in disabling them, we smart our selves; whose  
 bodies perhaps are inured to the nature of their prescriptions,  
 having successfully employ'd their learn'd experience; But to  
 continue them in succession appeares mischievous, by reason  
 of those oft and faire opportunities which as they have abili-  
 ties, so doubtlesse they have wills to contrive to a by-use upon  
 their patients in extremis.

### 7 Clause.

Some Priests  
 that shall have  
 testimoniall  
 not to abjure  
 the Realm, and  
 why?

\* 27. Eli. 1.

**T**HAT it shall not be lawfull to and for any Jesuite, Se-  
 minary Priest, or other such Priest, Deacon, Religi-  
 ons or Ecclesiasticall person whatsoever being borne with-  
 in this Realme or any other His Majesties Dominions,  
 made, ordained or professed by any authority or juris-  
 diction derived, challenged or pretended from the See of  
 Rome, by or of what name, title or degree soever the  
 same shall be called or knowne, to come into, be or re-  
 maine in any part of this Realme or any \* other His  
 Majesties Dominions; without the testimoniall licence,  
 or approvement of the Judges or any three of them, where-  
 of the Lord cheife Justice shall be one, before had, and  
 obtayned; And if any Priest, &c. having such licence  
 as aforesaid, shall be seene abroad, without such knowne  
 habit of his Order whereby he may be distinguist, and  
 avoyded, Or if any Jesuite, Priest, &c. unlicenc'd, shal-  
 come, be and remaine within the said Dominions, shall  
 be

be adjudged a Traytor, and shall suffer, lose and forfeit as in case of High-treason; And every person, which shall wittingly, and willinglie receive, relive, comfort, aide, or maintaine any such Jesuite, Priest, &c. that is not license'd as aforesaid, \* being at liberty, and out of hold, \* Vid. stat. de s. shall for such Offence be adjudg'd a felon without benefit El. I. of Clergy and suffer death, lose and forfeit as in case of one attainted of Felony.

This exception implying admission of some Priests, though it be with qualifications, by such as are more curios, then deliberate, may be scandal'd; For vindication I shall apprehend this opportunity to represent my sense of the Romish Church, and so drive on those reasons that induce the intimation.

### *A Digression Historically reasoning the degreeing usurpations of the Romish Prelacies.*

**I** Deceit that Church as a grand Impostor, buttre'st by sophistry in Doctrine, and policy in Discipline, erronious in the one, and machivillian in the other; The source whereof were those ministeriall \* Officers mentioned by the Apostle to be Pastors and Teachers, who by decreeing insolence have appropriated the titles \* Clergy as if all Gods people were not his lot, and the Church as if men not in orders were not of it, or that were not a Church which was in Priscillas house: Recommending ignorance to the uncleane (so they stile it) Livity as the mother of devotion, thereby ingrossing knowledge as a monopoly to their owne profession; By which powerfull advantage as they impos'd what sufferance they

\* Cor. 12. 28.

Eph. 11.

<sup>a</sup> Xληρθο

<sup>b</sup> οντων

<sup>c</sup> οντων

<sup>d</sup> οντων

<sup>e</sup> οντων

<sup>f</sup> οντων

<sup>g</sup> οντων

<sup>h</sup> οντων

<sup>i</sup> οντων

<sup>j</sup> οντων

<sup>k</sup> οντων

<sup>l</sup> οντων

<sup>m</sup> οντων

<sup>n</sup> οντων

<sup>o</sup> οντων

<sup>p</sup> οντων

<sup>q</sup> οντων

<sup>r</sup> οντων

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e Gen. 49. 14. pleased upon the dull Laity who like the <sup>o</sup> Asse of Issachar coucht to every burthen, so they clift dignities and reuenues under the maske of piety to suppose their owne pride, pompe, and avarice: For demonstration

That charge ( which was by Christ contyned with a f Ma. 18. 17. <sup>e</sup> Dic Ecclesie, to the whole Church ( where persons nos Cal. Dist. lib. 4. in Orders are a part ) and to execute in the <sup>o</sup> Inconstuoss cap. 4. person, if wee reterre the ( yee ) in the <sup>o</sup> first Chapter in the Tr. Conf. Art. 30 first to the Corinth. ver. 4. to the ( Ah ) in the first Chapter vers. 2 ) became by the <sup>o</sup> less diligentie of the Ministry executed, and so in time appropriated to themselves.

g Acts 15. 6. Church-assemblyes were usually in <sup>o</sup> Cities, as most populous. A&E. 20. 7. and civil, and to this service choyse men were elected from the vulgar to represent them, and for this use were Elders ordained by <sup>h</sup> Titus in every City: for though all the b Titus 1. 5. ministry were <sup>i</sup> Elders, yet all that were <sup>k</sup> Elders were not of the i i Pet. 5. 1. ministry but <sup>h</sup> helps in government; i Cor. 12. 28. k i Tim. 5. 17.

In such assemblyes were persons most eminently grave elect-  
ed to precede, to state <sup>o</sup> questions, collect the <sup>o</sup> fence, declare  
the sentence, &c. So <sup>l</sup> Peter when twas lotted for *Matthias*;  
l A&E. 1. 15. <sup>m</sup> James at *Hierusalem*, and <sup>n</sup> Paul the chiefe Apostle of the  
m A&E. 15. 13. <sup>n</sup> Gal. 2. 7. Gentiles. Where such person had the primacy of Order, nor  
n Gal. 2. 7. dignity or power. <sup>o</sup> Be not ye called Rabbi for one is your master  
o Mat. 23. 8. even Christ, and all ye are brethren.

Ful. Annot. Tit. In proces of time this president, or *primus ordine* being re-  
1. Sect. 2. verenc'd for <sup>o</sup> his gravity, and especially apply'd to for his  
constant presence, and dispatch upon the negligence of his as-  
sistance assumes a *Soveraignty* in jurisdiction, and usurps it with  
the stile *Episcopus Superintendent*, by us sometimes Englisht  
1. Tit. 3. 2. <sup>a</sup> *Bisop*, sometimes <sup>b</sup> overseer, This Bisop for his more re-  
1. Tit. 7. pute associates a *consistory*, by the name of *Chapter*, or *Pre-  
bends quia praeberent auxilium Episcopo*, who resenting it as  
b Acts 20. 28. 3. Rep. D. & Chu. & Norwich. matter more of toyle, then honour or profit, ( which soly ac-  
crued to the Bisop ) are soone cut-diligenc'd, and to this day  
\* 25 H. 8. 20. they retain only ( and that pro <sup>\* forma</sup> ) his election, and confirm-  
Mig. 2b. Cent: ation of his grants.

1. 1. c. 7. <sup>Q</sup> uam From these Cities ( where was the *Cathedra of the Bisop*)  
verolu*c* Evag*e* lu*c* i*ana* civi- the *P.igi* or lesser Townes adjacent were illightned: and the de-  
i*ne* *aceens* *a* *C* o*c* votio*n*

votion of pious Christians there erecting and endowing *Churches*, those *Churches* were supply'd as *Colonyes* from the *City*, and acknowledg'd such *City* whence they had their *light*, the *mother Church*, and consulted with the officers thereof in *controversies* and *causes Ecclesiastical*. This assistance the *Bishop* with his *consistory* or *counsell* condiscends to at first *Ex charitate & adiudicandi studio*, from a holy desire to *edify*, but continuance of such *addresses* swells the *Bishop* with *ambition*, and *Inverii gratia*, he substitutes all those *villages* which so resorted to him to be *His Dioces*, and this about\* three hundred years after the *Piission*, towed into a *canon* at the\* *Nicencouncell*.

\* A. D. 325.  
\* En. Sil. Epi.

The *Bishop* thus being for'd above his *Presbiter*, an emulati-  
on springs among the *Bishop*: \* At the same councell the whole \* *Confirm.* in  
*Church* is divided into *four* *precincts* over which were appoin-  
ted *four* *patriarkes*, *Rome*, *Alexandria*, *Antioch*, and *Hiern- constanti. Can.*  
*salem*; But for that *Rome* was the \* *Emperiell* and *chiefe City*,  
and endowed with *amplest* *priviledges*, it had allotted to it  
the *primacy of order*.

*Rome* acquiest with this dignity till the yeare 606, when A. D. 606.  
*Phocas* having slaine *Mauritius* the *Emperor*, his *Master*, by *Buchol.*  
the assistance of \* *Boniface* the *Roman Bishop* gets the *diademe*, \* *Bonif. 3d.*  
& gratifyes his *confederate* with the *stile* of *Universall*; which *Onuph. Beda.*  
was re-confirmed by *King Pipin* to *Pope Zachary*, who upon  
complaint that *Childeric* King of *France* (*solo regis titulo con-*  
*tentus otiosam vitam degeret*) raign'd *laciviously*, deposed him,  
and contributed to enthrone the *Conspirator*, that he might, *Plut. Fr. Ann.*  
*Officiis precium repondere*, countenance by power his *selfe-In-*  
*croachments*.

These *Church-ambitions* *St. 2 Basil* fili'd *opus* *Ad viii occi-* a *Bz. Epift. 10.*  
*dentale supercilium*, the *western pride*, with an *ad fastum illius Bz. Bz. de Eccl.*  
*Ecclesie*, and they occasioned the <sup>b</sup> *Grecce Patriarks* to *desert* *Juc. & Statu cap.*  
*Communion with the Rom.m*, inveying thus, <sup>c</sup> *Magnitudi-* <sup>1. Pdg. 23.</sup>  
*um tuum scimus*, &c. Thy hautinesse we know, thy avarice <sup>b</sup> *Gerson* part 4.  
we cannot satisfy, thy usurpations we will no longer abide, *form. dep. c. 6.*  
*Tecum vivito*. And when *Zozimus* in the yeare 417. urg'd <sup>c</sup> *Carlton. Iurij.*  
a *Canon* in the *Nicen Councell* for his *supremacy*, The <sup>d</sup> *cap. 5.*  
whole <sup>d</sup> *Africm Councell* explode him for *ambition*, and <sup>e</sup> *Cone. Afric.*  
that <sup>f</sup> *Can. 107.*

that forgery with an objurgation, *Ne fumosum typhum facili*  
*e Greg. reg. 166. in Ecclesiam Christi induceret, &c.* <sup>c</sup> *Gregory the Great, after*  
*4.lib.8, Ep 38. Pope, brands the stile of Universall as sceleratum nomen, no-*  
*mens singularitatis, and that hee that ownes it is the fore-run-*  
*ner of Antichrist; Nay hee prophesies that the King of pride*  
*is at hand, and (which is most grievous) an host of Priests are*  
*prepared for him.*

<sup>f 2</sup> *Thess. 4.7.* Now though this mystery of iniquity, <sup>f</sup> that sits as God is  
 gods Temple, began to worke in the age of the Apostles; yet  
 he that then did let, did withdrawe till he was taken out of  
 the way; probably the power of the Romane Empire, which  
 so awed the insolence of the Clergy, that it dared not so no-  
 toriously reveale it selfe; But about the yeare 1000 when

<sup>g Rev. 20. 7. 8.</sup> <sup>h</sup> *Satan as twas prophelyed should be lovd,* <sup>h</sup> *Hadrian the*  
*h Plat. Bery. - third first presumes upon some notable advantage to exclude*  
*Onup.* *the imperiall authority its prerogative in the Creation and*  
*investiture of the Romish Bishop, and then broaches the do-*  
*nation of Constantine, that had beene turnd up about six hun-*  
*dred yeares without vent, which occasioned a deluge of*  
*scisme in that chaire of pestilenc, by mutuall murders, poy-*  
*sonings, excommunications, &c. Nullum seculum in aeternum,*

<sup>i Bellar. de Rom. aut infaliciis, so</sup> <sup>i</sup> *Bellarmino; sceleratum sui aperitate, &*  
*Pont. lib 4. c. 12. boni sterilitate ferreum, &c. So* <sup>k</sup> *Barenius, In the space of*  
*k Ton. 10. A. 150 yeares, were fifty Popes, most of which came violent-*  
*900* *ly to their graves; At length by deepe sleights, in the ful-*

<sup>1 A.D. 1076.</sup> <sup>l</sup> *Hildebrand by the name Gregory the seventh*  
*mounts the Popedome, when it seemes that Antichrist was*  
*full growne, and that was then the Universall sence of men:*  
<sup>m Avent. Ann. he</sup> <sup>m</sup> *(saith m Aventine) was the first that under the glisse*  
*li. 7. of Religion, Antichristi imperii fundamentum jecit, layd the*

<sup>n</sup> *Onup. in vix. ground-worke of the Popes Empire; By him saith<sup>n</sup> Onuphri-*  
*Greg. 7. Col. 27. us* <sup>o</sup> *their favorite, was that chaire endowed with Wealth,*  
*Pomp, & profanatione, worldly jurisdiction: Res ante ea*  
*Hoc nefratum scelerum inaudita.*

<sup>p</sup> *provisus anglica-* Now the instruments extraordinary that this Pope ma-  
*ius est quid per* <sup>q</sup> *nag'd beyond his predecessors, were the establishing certaine*  
*successores suo Head-assertions, of which no dispute was to be tolerated,*  
*&c. &c. &c. probant, & non probantur; These to be the touch-stone, to*  
*Bois. lib. 7.* <sup>r</sup> *assay*

assay whether a man be for or against them : and hee that without hesitation *consents* to these may have connivence in any other disgoustment , he that *doubts* , is anathematis'd as an *Heretick* ; some of those *Decretals* I shall release out of <sup>a</sup> *Onup. in vit.*  
<sup>b</sup> *Onuphrinus.* <sup>c</sup> *Greg. Col. 248.*

*That the Bishop of Rome onely is de jure Universall.*

*That hee alone may for the necessity establish new Lawes.*

*That hee alone may depose Princes.*

*That hee alone may absolve Subjects from their allegiance.*

*That his sentence may not be retracted by any man, all mens by his.*

*That the Church of Rome never did erre, nor can.*

*That no Councill without him, can be generall.*

*That an appeale lies from all powers to the Apostolick See.*

*That hee alone can admit by indulgence, or exclude by excommunication whom hee please from Heaven, &c.*

Then hee forbids *Marriage* and commands *abstinence* <sup>b</sup> *1 Tim. 4. 1-3.*  
from meats, for so it was <sup>b</sup> prophesyyed he should.

By these principles that See is intitled to a *Monarchy* <sup>a</sup> *jure Divino* over the whole World ; nor is it improvident to build upon , and fortify what it hath thus founded ; For these principles are become the very *rules* whereby they square out the *Canons of Faith* ; <sup>c</sup> *Cadem Scripturarum faciunt ad materiam suam* ; Both *Discipline* and *Doctrine* they so fashion as it may best comply to this *Interest* ; For having reduc'd men to a sufficiency of *ignorance* , commended , as the *Mother* of *Devotion*, they obtude upon the *folly* people , what they please to be believed by an *implicite Faith*.

<sup>a</sup> To this effect must *Divine Service* be officiated in a tongue unknowne , that the vulgar may the more admire at

what hee understandes not, and apply with reverence to the Prelate for his information, which *tel quel* he must swallow as *Divine*.

2. All that are in orders must live *single*, and adhere thereto and depende solely upon the *Pope*; Had they house, wife, or child their affections might more reflect upon their *Patrons*, which indulgence as it would distract them from a *totall service*, so might it induce them to consent to so ne prejudices of the *Romish Church*, which in the present state they are they endevour *mightyly* to advance, since under the *Popes* protection they secure themselves vail exemptions, and prerogatives above the temporalty; and by going *Friers* rather are discharg'd of the *toyles*, then debarr'd the *solaces* of this life, injoying the opportunities as of *ease* so of all sorts of *Luxury* at the *charge* of others; nor is it impossible but that their ripe fortune, or *notoriety* & diligence may commend them gradatim, to the highest dignity.

3. Certaine meats must be prohibited at set times, to enure people to *obedience*, or occasion to purchase *dispensations*, But the reformation of this as also the *chalice* in the *Sacrament* had beene granted in the *Trent Councill*, at the instance of the *Germans*, but that it would have open'd a *gap* to demand an *abrogation* of all *positive constitutions*, by which only the *Popes* prerogative is preserved, for by those which are *de jure Divino* no profit doth arise, but that which is *spirituall*.

4. *Confession* must be injoy'd with this *inforcement*, that if any sinne were pretermittid, the *totall* was ineffectuall; whereby there is a *dayly* discovery of the very *thoughts* of men, and present prevention if any thing be projected that's *mischievous* to their cause, and this opportunity they *aptly* use to perswade their penitents, to ransom their sinnes by *consecrating* their *goods* unto the *Church*, as also to excite the multitude to *sedition* and *tumult*, with annexing such conditions to their *absolution*, as best conduce to the *desigues* they aime at.

5. The *Doctrine of merits* must be inforced, that there may be a *treasury* in the *Church* full of their *workes* who

Card. *Pio de  
Carpi* dis. con.  
Tract. pag. 460.

supererrogate, the dispensation whereof is committed to the Pope, who when he gives indulgences recompenses the debt of the sinner by assigning so much in value out of the treasury: and lest this treasure might be deficient, the Merits of Christ are added which are infinite; The grant of these was first A.D. 1160. a. r. b. practised by Pope Urban, to all such who made VVarre to <sup>2.</sup> regaine the holy Land, after, to such as maintained a Sou- Hisp. Con. dier in those wars; In progresse of time the like indulgence Trent. lib. 1. was granted to such as rebel'd against their owne Princes if Excommunicate, or refractory to the Church of Rome; But by Leo decimus, and so since, it's granted to whosoever will give money, extending it to the dead; No sooner shall the mony be disburs'd, but the party *pro quo* is freed from the paines of purgatory; And who will be sparing of his revenew, to secure himselfe or friend of Heaven? *Deus bone, quot hoc commentum de purgatorio misere afflxit;* silly people are dar'd, and squeasd by this figment as a Larke by a Hobby.

So Lavatar.

6. By pretensed power of dispensation, they interpose in Princes marriages, and legitimate illegall issues, whereby it is as necessary for some princes to support this infinite authority of the Pope as to continue the honour of their birth, or title to their Crownes: They intermeddle also in all treaties, for if any Prince be involved in hard conditions, and falsly desires a freedome, The Popes Almighty power can dispense, and justifies the unholiness of the act by the holiness of his authority; By which the princes protestant are irreparably prejudic'd, and brought to a continuance of incertainty in their weightiest resolutions, there being a warrant dormant for all men to breake league, or oath with them; Their Church having long since declared *Nulla fides cum hereticis.* That leagues with them are more holy in their breaking, then their making.

7. VVhen the corruptions of the Clergy like the sonnes <sup>1 Sam. 2. 17.</sup> of Ely, made men abhorre the offering of the Lord, and misdoubt the Doctrines of their Priests, whose practice gave themselves the lye, and when that which should be *Veneranda raritate venerabilis*, was prostitute for *Titb*, and *Testament*,

Lavat. Part. 1.

cap. 16.

Sir Ed. Sandis his

spec. Europ.

Christianogra-

phy. II. p. 104.

1. l. pag. 43.

A.D. 1300.  
Mr. Seld. Hist.  
Tytts. cap. 14.  
C. pag. 488.

\* 1 Cor. 5.

32 H. 4. 15.  
Fitz. N.B. 269.  
Br. Heresy 1.  
19 H. 7. p. 17.

(the profitable jurisdiction whereof they had incroacht, and became thereby as *Judges of their owne titles so sharers with all executors*) then began the naturall censure of the Church, excommunication, to be contemned : Those whose haire bristled, whose flesh trembled at the sentence which ejects them, Gods providence and the \* company of all good men now disvalued it, apprehending none *lesse holy*, then those that *most* denounc'd it, and that in causes where their *owne interest* was *ingag'd* ; The *Clergy* then to preserve their *unnaturall Courts*, and credit in some warmth, sue for secular fomentations, to force that with the *Sword*, which would not open to the *Keys* : and by such *monstrous assistance*, as *fines, imprisonments, tortures, nay and death* (for they had once power in the *writ de a Hæretico comburendo*) they *worry the body to conforme to their lavish pleasures, leaving the soule to fester and repine, to clese which was the drift of Christ by gentle admonition, meekenesse, &c. in Church-Discipline.*

8. Now the prime *Engine* that keepes this *polick Fabrick* in continued motion, is the *unsathom'd power* of their *Hierarchie*, wherby the *inferior* vowes canonicall obedience to *his superior*, and so upwards till it determine in the *seunce of one man*, who designing any thing of *import* and *interest* disperses it into the severall *Diocesses*, from thence it is diffus'd into the severall *parishes* where the *Church-Chaplaine* their *aworded Creature, Sermons, and by it poisons his dull auditors*, having that mighty advantage to discourse often in an

Dani. in Ed. 2. attentive audience, and that without interruption or reply ; such was that at *Oxford* by the *Bishop of Hereford* upon the

Text *my head akes, my head*, by which he most *undivinely concludes that an aking, and sick head of a Kingdome must of necessity be taken off*, and that of *Doctor Shaw* at *Pauls Crosse* who out of the Text *Bastard slips shall never prosper*, seconed by *Fryer Picket* upon *Woe to the Realme where a child is King*, invey'd against the undoubted right of the *first Edward* ; These with some like *confederate* *preachments* so cosend the blind credulity of the people that the *second Edward* was suffer'd to be depos'd, and the \* *first a tender innocent murder'd in* *the Tower.*

\* An. reg. 20.  
1327.  
An. reg. 1. 1483.

The

The power of this mysterious Church-chaine was oft checkt at by our Prince, but never mated till our eight <sup>a</sup> Henry listning. g. 22 H. 8. 13. to his great counsell, first unscald the eyes of his darke subiects <sup>b</sup> Eccl. 6. 12. and enabled all to search Scriptures <sup>b</sup> whether the thing were so. b Act. 17 11. whereby the Clergy became copies, no farther then they agreed with the Originall, which was so evident (for I suppose the holy spirit more able then any man or counsell to dictate in expiessions most easy to be apprehended) that the seince of every man convincd those aforesaid spurious and rebellious inferrences. Then he unhatcht the lincks of this Hierarchie from its dependance on the Pope, and affxt it more immediately to his Crown with the stile of <sup>c</sup> Supremum caput Ecclesie an- c 24 H. 8. 12. glicana which was his <sup>d</sup> ancient right. Surely that sage Parla. 25 H. 3. 20 19. ment as it exprest deepe prudence to onward the Kingdome <sup>d</sup> Canaries case of a forraine servitude, so exprest it mighty confidence in their Prince to the scale of whose prerogative it added the waite <sup>e</sup> Rep. de. Ins regis Ecc. which was formerly its ballance; An additament (being to the Dan. 26. H. 8. person) perhaps no lesse cumbersome to prerogative then quar- 1. 11. H. 4. 37. reld at by the prelacy; For shall not the Prince by wholesome and steddy providence, temper and qualify the headinesse and fiery suggestions of his Clergy? they (swolne aloft from an inferior ranke) are soone inflated with ambitions, and under the false gloss of service to their master designe their own interest, and in the end his rising; for could they by a higher power check the curb of Law, they would soone degre into their ancient separation and priviledges so mortall to monarchy, which the Hierarchy being now <sup>e</sup> imperfect cannot but as <sup>e</sup> Perfection of e cuius nihil est naturallly Covet as it is to be ambitious; The attempt of which extra accipere. perhaps may expose even Majestie (quod avertet deus) to much Arist. 2. cel. sufferance, and hurry the people, (impotent of Church-pride) to Iex. 23. combustions; certaine it is, Variety of preferments tempt <sup>f</sup> Et appetitus ma- men to waue after their injoyment, and distracts from that teric non simi- diligence of superintendency intended by the Gospell: wher- motis ad formam. by the people become libertines, and they like <sup>g</sup> Gallio care- 1. Phys. art. lesse of those things. Thus those competencies which our An- \* Act. 18. 17. cestors by the name of Tiths dedicated to preserve knowledge in the Laity, are diverted to erect a greatness in the Clergy, and holy orders are undertaken as a beneficiall office, not of consci- ence

a Mach. de  
Princip.

b Tacit. 1. Ann.

ence, but to acquire honour and reuenerie : as if Religion were as Machiavill designes only <sup>a</sup> fallere civitates, <sup>b</sup> & regere vulgi animos ; Sit alite dextro, blett be the age when each Church shall be reindowed with a full competence, that each incumbent may contentedly acquiesce <sup>c</sup> in non esse superintendere to oversee his single charge : that so some ministers might not be necessitated to hackny out their age in penury and scorne, while the rest perhaps less worthy, not more Divine, deboyst and scandall their profession in the riot of superfluity and excesse : endevoring in the interim to patch up their own deficiencies by ammusing, & entertaining the gasing sences of their dull parish with perfumes, pictures, chantings, gorgeous and solemn services, &c. now heere, then there, now low, then aloft, now Priest, then people, then clark, then quire, by which sportive varieties some weake soules are posselt that Gods Service is more sensuall then cordiall, or that their is a deepe mystery in the meere forme of worship, and industring to keepe conformity with the severall changes become disabled to settle and compose themselves to a steddiness of devorion; stifling indeed the pith of true religion in the barke, which like a simple Infant is so straitned in the prison of his garment, that it scarce has liberty to vent breath. Lo all this is to the high impairing of that which is indeed the miracle of Christianity : To observe the supposed sonne of a <sup>d</sup> Carpenter, <sup>b</sup> A man of sorrowes, to inspire onely a few unknowing publicans, men in raggs, silly women, To waive the assistance of Kings and Princes ( whom his deity might have stoopt ) to neglect the flights of eloquence <sup>e</sup> the intising speech of mans wisdome, the enchanting symphonies of Musick pomp or sumptuousnes, only with naked simplicity, innocence, meeknesse, temperance and humility, those celestiall graces

<sup>a</sup> Mark. 6.3.

<sup>b</sup> Mat. 53.3.

<sup>c</sup> Mat. 9.9.

<sup>d</sup> Mat. 4.18.21.

<sup>e</sup> John 11. 2.

<sup>f</sup> Mat. 26.7.

<sup>g</sup> 1 Cor. 2.4.

<sup>h</sup> 1 Cor. 1.17.

&c.

<sup>i</sup> 1 Cor. 2. 1. &c. ver. 4.

<sup>j</sup> Mat. 10. 14.

<sup>k</sup> 1 Cor. 5.13.

<sup>l</sup> Tim. 1.10.

<sup>d</sup> in plaine evidence of the spirit, and of power to assault powers, <sup>e</sup> principalities, ambitions, lusts, to force men from the riot of their appetites, levell their high thoughts with the Earth, and to reduce the disobedient onely with the spirit of gentleness, and admonition, or at most, <sup>f</sup> dissertion, by these low accomodations to disperse his doctrines, argues in deed a Divinity in the author and a punity in the ordinance; Wheras to have sown his Religion and preserved it by the ayd of power, pompe, violence,

lence, inquisitions, burnings, fines, imprisonments, &c. had evidec'd nothing of a miracle, for by such politick principles Mahomet and the heathen have infused and fortifyed their Idolatries; It is the badge and Emblem of a Christian (not Pomp, not Pallaces, not Pictures, Altars, Fire, &c.) bet humilitie and devotion in the heart, which argument as it alone convinceth all controversy in opinion, so does it orthodox Christianity to be Divine; Then does the Church of Christ most flourish when people are religious and good, not when the Clergy are aloft, and proud; perhaps of this Diana to much;

\* By whose craft, &c.

<sup>a</sup> Acts 19. 28.

Observe we from the premises, as the novelty of the Romish Church, so the difficulty to reconcile it to us; Our Doctrines are affirmative and derived from all authority, such as neither the Romish-Church nor any considerable body of Christians ever disaffirm'd; Those positions which they adde, and we explode, they either fater upon darke tradition, or squeeze obscurely from the Text; to what is demonstrated, or evidently implied by the Scripture, we subscribe; Their superforiations as we cannot pedigree their divine origin ill, so we justly suspect to be introduced by deligne: and good cause; for their is scarce one doctrine wherein we vary, but it contributes ( a capite ad calcem ) as the fence of it at least is now diverted, to uphold some or all the aforesaid lavish usurpations of their Clergy; Now were their Hierarchie, and those superiours level'd to their primitive humilitie ( Learne of me, for I am humble and in heart lowly ) and diligence ( woe is me if I preach not ) those after births would of themselves moulder off as <sup>Mat. 20. 26.</sup> Mat. 18. 4. uselesse and ungospellary. But tis so sensuall to tyrannise in a separate Dominion, to riot uncontrollably in excesse and sloth, that their selfe-conviction can no more probably be expected; then that Belzebub shoud cast out Divills, and <sup>Mat. 9. 34:</sup> <sup>Mar. 3. 22.</sup> their devout lay-votarist is so awed by their authority, and so listed by confession, that he dares not unhood his understanding so much as to resent the mystery; Indeed they have beene so provident during their univerſall sway over Christendom, as to suffer few Ancient wrightings to be deriv'd unto posterity to convince their grosse incrochments; Some Fathers, they

they have fash'd, others they have purg'd, the rest confoun'd, Books as well as persons, so that to argue by antiquity seemes to be an *impar congressus*, as to joyne issue where the power of one party has purloyn'd the evidence, nay has fale Judge; The Scripture only we receive as an impartiall standerd in its naked purity, which by its primitive dispersion, and Divine providence, is uncorrupted, though the *Iesuits* (being thereby *too evidently convinc'd*) begru琳h us that and be-spatter it, therein hellishly striking at the root of all *Christi-  
anitie*.

<sup>2</sup> Thess. 2. 10. Now because men will not receive the truth that they may be saved, God sends them strong delusion that they believe a lie: and certainly the *Inferior Priest* by his rash vow of blind obedience is so muffled, that hee *mostly* apprehends not the aforesaid *misteries* of the papacy; but simply in some sort of *innocence* is precipitated to uncouth enterprises; and the credit of his hot zeale and boldnesse beates up the reputation of the *Romish cause*; In which actions though I totally explode his presumption in the defiance of our *Lawes*, yet I pity that the *zeale* ( if it be so ) of so much *ingenuity* should be *mignided*: and since he that professes with the *truth* but *formally, loosely, and not of conscience*, is supposed in *darker plight*, then he that professes *conscientiously* opinions that are *un-  
Rom. 10. 1. 2. true, if not blasphemous*, Therefore as *Paul of Israel* ( my hearts desire and prayer to God is, that they may be saved, for they have the *zeale of God*, but not according to *knowledge* ) so tis my *charity*, as not to force *Romanists* that are now possest from the means of truer *knowledge*, so not totally to disable them the *practice* of *Christianity*; It can be no *attractive* to our religion, to *instate* them in condition to be of none; either permit we *Recusants* no *subsistence* in this *Kingdome*, or admit them to be no *Atheists*.

<sup>a</sup> Rev. 18. 2.

<sup>b</sup> Rev. 17. 9.

<sup>c</sup> Rev. 17. 6.

<sup>d</sup> Rev. 18. 13.

<sup>2</sup> Thess. 2. 10.

Tis prophesied that in the fulnesse of time <sup>a</sup> *Babilon* ( that <sup>b</sup> *City seated upon seaven hills*, *drunke with the blood of saints*, that has made <sup>c</sup> *merchandise of the soules of men*, and has inebriated all *Nations* with the *cups of hir fornication* ) must fall; <sup>d</sup> *Him God will consume with the spirit of his mouth and destroy with the brighte fire of his coming*; And certainly where the

the *Gospell* is preached in its true purity, liberty, and power, that black darkenesse vanishes as a mist before the *Sun*; Ponder we in this *Land*, where it gaines settlement, if it be not either where there is but *darke instruction*, or where the pride, ignorance or loosenesse of a Minister scandals his *profession*; Adapt we our *Church-Discipline*, that it may ingage our *Ministry* to diligence more then interest, that people be so *superintended*, as to become neither *sottish* nor *libertines*, that there be a vigilant and *handy-anse* over sinne as well as *schisme*, the *Romish Empire* which covets darkenesse will be soone confounded, mauger the utmost endeavour of hir *instruments*.

In the interim some gentlelasse to such adversaries as are now *posset* in conscience, as it will argue *confidence* of our own cause, and brotherly longing for their fellowship, so may it insinuate and court them into a *kindly approbation* of our *happinesse* in the *liberty* of Divine *knowlidge*; which *knowlledge* will soone *unuale* even to such as are *ingenuous Priests* the project of their *imposed drudgery*, To the *lay-votarist*, of *obneffion* and *ignorance*, which they cannot but *resent* with *indignation*, and improve to *undeceive* themselves, apprehending how their *estates*, *strengths*, and *zeale* are employed *implicite* as *Dremedaryes* to support the *insolence*, *state* and *riot* of their *superior Clergy*. *Religionis sua abusus, quaestus sacrificium est in causa*, so *Postellus*: Nor can they be deterred by our present *fractiōnēs*, since both *ours*, and the *variance* which is in most of the *reformed Churches* is nothing *dange-*  
*rous* because not *doctrinall*; Tis onely in *discipline* charg'd to be *overgrovne* or *introducēt* for *politiick* *delignes*, or in *Cere-*  
*monies* which by some are thought *indifferent*, by others ab-*solutely unlawfull*, by none *essentiall* to *salvation*; These doubtlesse the difference being *interest* not *divinity*, and con-*sisting* in the *garment* not the *body*, *time* and *ripe* *providence* will *temper* to a *reconcilement*.

But if *some Priests* according to the proposition may not be admitted upon the grounds of *charity*, and *confidence*; let it be argued upon the grounds of *humane reason*.

The *profession* of a *Romanist* so necessitates him to the *per-*  
*sonall*

Lib. I. de orb.  
Concord. cap. 7.

sonall imployment of his confessor, that unlesse we suppose  
<sup>\* Nemo pre'umi.</sup> him totally <sup>\*</sup> heathenish and unchristian, we may assure our  
 tur eje immorser selves that he commerses with his Priest; And well may the  
<sup>eterna. ieiunus.</sup> rigour of our Law inforce Priests to privacy and disquiseement,  
 but never to a totall abjuration; for absolutely to differt their  
 party, were to infringe their vow of obedience, to renounce  
 their orders, of which (some presume) they make conscience,  
 or they would not subiect themselves to so much sufferance:  
 restraint rather quickens their inventions to evade, then flats  
 their resolutions to adventure, since the difficulty of the atti-  
 on intiles it as to them, meritorious; Perhaps to that deboist-  
 esse which in ferraine parts among Priests is so notorious  
 upon such relaxation would here display it selfe in its pro-  
 per colours, whereby the seduced people would be no longer  
 cotend by their gloße of sanctity, and the loosenesse of our  
 ownemistry, not so much discourage us, as if unparalleled.

C. B. Contar.  
 De Rep. Ven.

Now the sage Venetians fadoming that dependance which  
 the whole Clergy have upon the Sea of Rome, forbid all Priests  
 their Councells with a Fora y Preti by the voyce of common  
 Cryers, but Jesuits they experience to be so slyly officious  
 in State contrivements, that they banisht that order their Do-  
 minions upon paine of death; Nor is it memoris'd that any  
 have violated that Law, for that neither conscience nor vow  
 obliges them to so desperate a service since their Priestly office  
 as it relates to God may be dispatcht by others; This ground  
 onely is that which will disburthen us of Jesuits, and those  
 superfluous swarmes of Priests which now cloy and pester us:  
 permit we upon good testimonie and security of quiet con-  
 versation some few seculars such as are borne free-English  
 to injoy their birth-rights; Let their number be so straitned as  
 they have no leasure from their function to be tampering in  
 the State, let them be injoynd a difference in habit, whereby  
 they may be distinguisht, and avoyded, As conscience would  
 not Egge on therelidre to attempt hither with such perill (of  
 unavoidable death if apprehēded) where they are not necessary  
 in their calling, so much mischiefe might chance to be preven-  
 ted which they now project under the maske of Gallantry and  
 disquise.

Nor

Nor can such a prudentiall act be instil'd a toleration of Idolatry, since we charge that Religion with so many present disabilities, &c. as are elsewhere exprest, as also with a drift in time of \* totall extirpation : Not to execute the utmost <sup>\* Vid. Clas. 2.</sup> severity of punishment, is not an allowance to the crime ; Of two evils upon which we are necessarily inforc'd, tis wisdome to chuse the least ; as we rather suffer mischiefs, then an inconvenience ; Therefore prohibit we not masse in the houses of Embassadours, nor punish we usury though the <sup>4 13. Eli, 8.</sup> Statute <sup>b</sup> Multa conceduntur per obliquum, que non conceduntur de <sup>b 4 Rep. 20.</sup> directo.

Thus I have expos'd my sence, vindicat ed I hope sufficient-  
ly from favour to their cause, though perhaps not without  
pitty and some tendernesse to misguided zeale, and persons ; All  
which I submit as ingeniously to better reason as is expected  
unto mine.

## 8. Clause.

**T**hat all persons that shall practice to absolve, persuade <sup>Withdrawing</sup> from allegiance or withdraw any of the Subjects of the Kings Majesty, or Religion & c. from their naturall obedience to His Majesty, his heires or successors, or to reconcile them to the Pope or Sea of Rome, or to move them or any of them to promise obe-  
dience to any pretended authority of the Sea of Rome, or to any other Prince, state, or Potentate, <sup>\* or shall openly</sup> <sup>\* Saying masse in open and known places.</sup> say or cause masse or any other idolatrous service to be said in open and notorious places, whereby any Protestant may have liberty, and be permitted to enter, by the will and free consent of such person so saying, or causing it to be said, That then all such persons, their procurers, counsellors, ayders, and maintainers, knowing and con-  
senting to the same, shall be to all intents adjudged, *&c.* *Ut ante.*

The former part of this clause is expresse in 3. Iac. 4. the latter may obviate a mischief which is too frequent, scandalous, and temptations, at the perill of such as have best opportunity to avoyd it.

## 9 Clause.

Delivery of the  
armes of a Re-  
cusant.

**T**hat if any Popish Recusant shall not before the day of and so from time to time voluntarily deliver up all his Armour, or Ammunition, &c. or shall knowingly keepe or detaine either to his owne use, or to the use of any other, any such Armour, Ammunition, &c. other then such quantity as he shall be allowed to retaine for the necessary defence of himselfe, his House, and family such Recusant being thereof convicted upon retri of two Justices, or other testimony, shall abjure the Realm, if he shall returne he shall be adjudg'd a Traitor &c

3 Iac. 4.  
3 Ia. 4.

Formerly such concealements have beeene practis'd, that the Lawes injoyning Justices to search become fruitlesse, or if upon diligent inquiry Armes, Ammunition, &c. were discovered, the only penalty was removall, and the offendour becomes instructed how more closely to conceale a new supply; But a clause to this fence, imposing the delivery and retainer upon the perill of the possessor, wherein if he proves faulty, he undergoes so deepe a censure, will doubtlesse be more effectuall to disarre them.

## 10. Clause.

To discharge the estate of a Recusant in-  
cumbrances by Statutes, &c. **T**hat it shall be lawfull for all Recusants seised of estates in Fee, or Tayle, to dispose of them by sale or otherwise according to the due ceremonies of Law, acquitted of all former forfeitures, and penalties incur'd by reason of any former statute, composition, or agreement merely for Recusancy.

A Recusants Land is so incumbred and charged by severall Statutes in duties to the Crowne, that without some clause to this fence, few will adventure to purchase upon their Titles; And it seemes reasonable if we disable their issue to inherit, to inable them to sell for their best advantage; provided that if they transplant their families, their money be returned by way of exchange, and not transported.

## 11. Clause.

**T**HAT all men whatsoever, that doe or shall inhabite in the Kingdome of England, or Dominion of Wales, being of the age of one and twenty yeeres, shall within one yeare next ensuing or within one yeare next after they shall attaine to the age of one and twenty, become of sound mind, out of prison, or r. turned into the Land, &c. take the Oath hereafter mentioned before the Minister and Church-wardens of every such Parish where they shall inhabite, openly in the Church after Evening Service in some Lords Day, which taking, together with the name of the party, the Minister and Church-Wardens shall register in some booke to be kept for the same purpose, and for such their entry shall have . And if any person shall neglect or not tender himselfe to take the same Oath in manner and forme aforesaid, the said Minister and Church-Wardens shall certifeye the name of such person to the next generall sessions, and he shall incurre being thereof convicted, the dangers, penalties, and forfeitures ordained and provided by the Statute of provision and premunire, made in the sixteenth yeare of the raigne of King Richard the second, &c. I suppose the Oath to this effect.

An Oath of allegiance to the King, and fidelity to the Kingdom to be taken necessarily by all.

*The Interest of England, &c.*

38

3 Iac. 4.  
An Oath of  
allegiance to be  
taken by all  
persons, &c.

3 Iac. 4.

1. I, A. B. doe truly and sincerely acknowledge, testifye and declare in my conscience before God and the world, that our Soveraigne Lord King Charles is lawfull and rightfull King of this Realme, and of other His Majesties Dominions and Countries.

2. And I sweare from my heart, that notwithstanding any declaration, or sentence of Excommunication or deprivation made or granted, or to be made or granted by the Pope or his successors, or by any authority derived, or pretended to be derived from him or his See against the said King, his Heires or Successors, or any absolution of the said Subjectes from their obedience; I will beare faith and true allegiance to his Majesty, his Heires and Successors, and him and them will defend to the utmost of my power, against all conspiracies and attempts whatsoever which shall be made against his, or their persons, their Crowne and Dignity, by colour of any such Sentence and Declaration, or otherwise.

3. Iac. 4.

3. And I will make known unto His Majesty, his Heires and Successors, all treasons, and trayterous conspiracies which I shall know or heare of to be against him or any of them.

1. Eli. 1.

4. I doe also promise, and vow that to my power I shall assist and defend all jurisdictions, priviledges, preheminences and authorities, granted or belonging to His Majesty, His heires and successors, or united and annexed to the imperiall Crown of this Realme.

Protestation.

5. I shall also maintaine and defend as far as lawfully I may, the power and priviledges of Parliament, the lawfull rights and liberties of the Subject, and every person that takes this Oath in whatsoever he shall doe in the lawfull pursuance of the same.

Protestation:

6. And to my power, and as far as lawfully I may I will oppose, and by all good wayes and meanes indeavour to bring to condigne punishment all such as shal either by force, practice, counsels, plots, conspiracies, or otherwise, do any thing to the contrary of any thing in this present Oath contained.

3. Iac. 4.

7. And these things I doe plainly and sincerely acknowledge and sweare according to these expresse words by me spoken, and

and according to the plaine sense and common understanding of the said words, without any equivocation, or mentall evasion, or secret reservation whatsoever; and I doe, and will renounce all pardons, dispensations, or absolutions whatsoever to the contrary.

8. And I make this recognition and Oath heartily, willingly, and truly, upon the true faith of a Christian. *So helpe me God.* 15.4.

He that deliberatly, *præcogitate*, shall refuse *such an Oath, ut videtur*, has designes of *Treason* to the *King, or State*; He that maliciously, *præcogitate*, shall infringe it, *implies he is no Christian*; As *Divinity* confounds the one, so *Jus gentium*, the *Law of Nations*, explodes the other.

*Rerum progressus ostendunt multa que in initio non pavidentur.* 6. *Rep.* 40.

### The Drift.

May Glory be to God, in the liberty, purity, power of his worship; Honour to my King, in the might of his dominions; Prosperity to my Country, *England*, in the Unity of its Interest; And

May some moderate Overture bee here hinted as may contribute to stanch the gore of *Ireland*.  
*Faxit Desm.*

### FINIS.

#### Errata.

For reulation p. 15 l. 23 r. *relinquency*; p. 16. in the margin for *Cricæus* r. *Lincæus* p. 23 l. 11. for towed, r. *towred*. p. 24 l. 1. r. that for *Forgery*. id. l. 34. for inaudita r. *inaudite* p. 25 l. 4. for release r. *Rehearse*. p. id. l. 30. for *Δυλιθη*, r. *Δυτικη*. p. 31 l. 20. for superfortation, r. *superfetations*. b. l. 34. in *mandita*, r. *read inandita*.



C



THE SECOND PART  
OF THE  
INTEREST  
OF  
ENGLAND.

CONSIDERED  
As it relates to the Government of the  
CHURCH.

In three Divisions:

*wherein is demonstrated,*

1. How Church-Government by the Hierarchy of Bishops is destructive to the Interest of this Kingdome.
2. How the Presbyteriall Discipline will conduce to the Interest thereof.
3. Of Tender Consciences, what sort may and ought to bee permitted, what not.

*The Contents of the severall Sections are in the  
enuring TABLE.*

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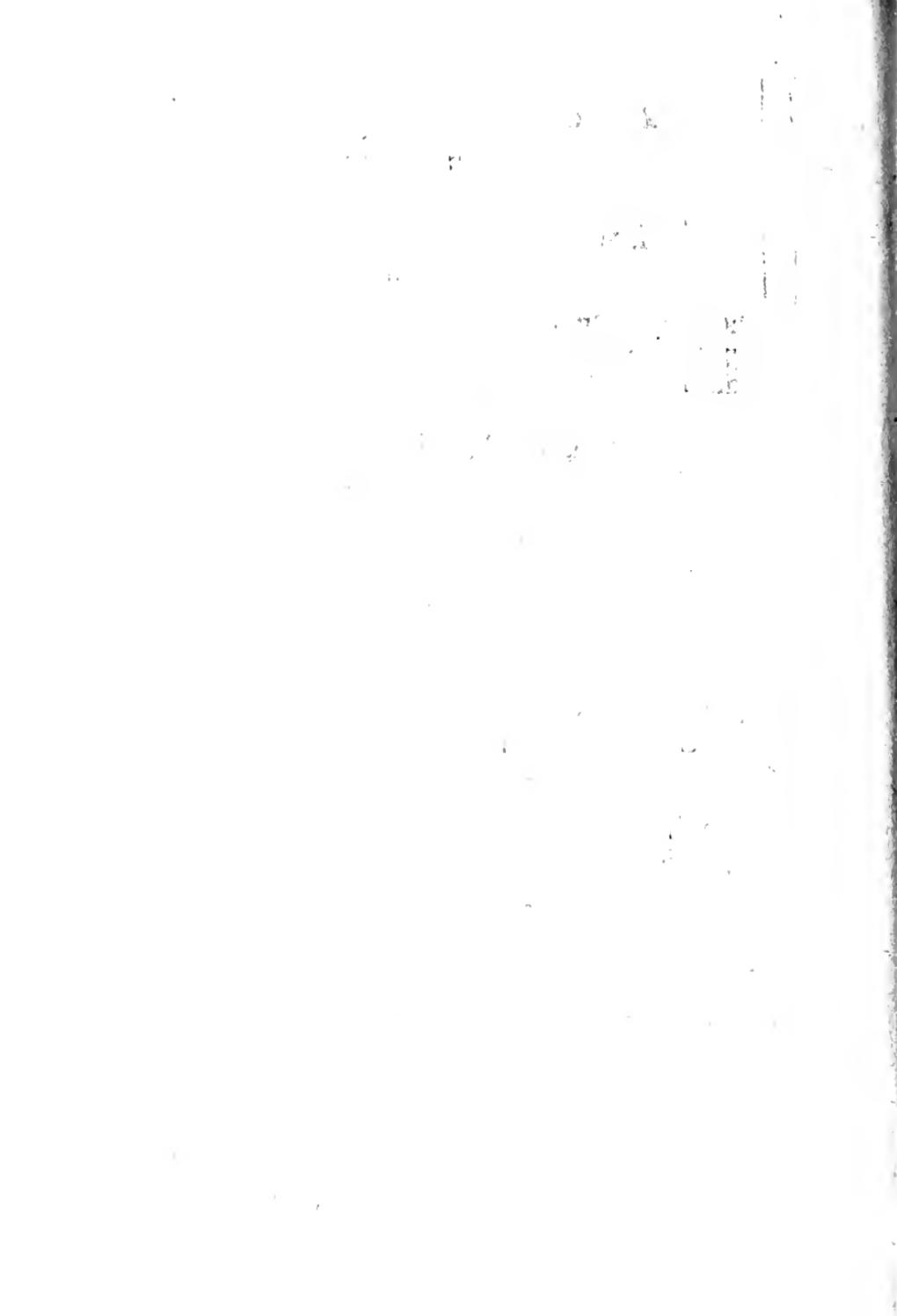
Brut.ad Cic. Fam. 11.

*Omni timore deposito debemus libere Regnb. consulere.*

---

LONDON

Printed by Richard Bishop for Lawrence Blaiklock, and are to be sold at his shop at the signe of the Mearmays by the Middle Temple gate. 1645.





## To the Reader.

**S**Everall are the Conditions into which the burry of these times hath cast the Authour; all which (and not without speciall instance) he ascribes to Divine providence: that *Apology* is *instar omnium*, and he intends no other. He is neither so self-witted as to justify all his owne, nor so unworthy as to debase the actions of others: Yet (to unprejudice what he writes) be pleasd to know, that *every* of those Conditions he contriv'd fairly, openly, to advance *with* Peace, those *Truths* which he has *now* asserted, when he had only the freedom of his *Soul*; for that (be his body as it might) was still the same.

It is entitled, *The Interest of England, the second Part*, with relation to a former, long since \*published, \* 1642. wherein are some expedients to establish it by the extirpation of the Papacy, which a Jesuit has sharply gord'd at, as a fence that in time (if well pursued) would worry him: whats bitter in it, shall bee convinc'd by silence, *furor ipse dat veniam*; what is Reason, may perhaps meet the like in a Reply.

He hopes we work not here by principles of the Jesuite, yet (so it haps) that Discourse has bin here censur'd as dangerous, as one that being writ by a Member of the House, gave occasion and encouragement to others that write extravagantly, &c. Let that reverend Divine be pleas'd to know, that what is there hinted in

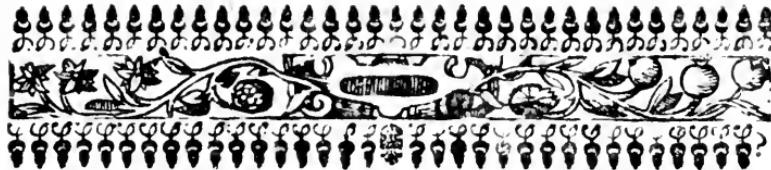
*Solomon's Choice*  
preach at the  
publique Fast,  
Sept. 25. 1644.  
page 41.

behalf of Scripture Liberty, was in opposition to that Monopoly of knowledge which the then Clergy aym'd to ingrosse ; Obscurely there, with respect to the unpreparednesse of those times, which hee has here enlarged, and so, as he hopes will not disrelish, if an *implicite* fayth be not to to savor irv ; so indeed while we decry the Prelates, we shall indulge their interests, which will soon decide that controversy, whether a Bishop and a Presbyter be the same.

*Church-Government* is a subject ( as it relates unto the Law) not unapt for his Profession, and now not unseasonable, since the more sound ken, that *ab ovo ad malum*, it has had an influence to inflame this war, and may ( if rightly understood) conduce to quench it. His scense thereof he has uttered *freely*, bold upon the innocence of his intentions ; but *briefly*, wanting accommodation to give it length, or lustre. It is the first of this kinde, not likely therefore to be the best ; Errours, doubtless, it has some, for he himself has many ; the best may mend, and he would the times were as apt as *He*.

*W<sup>m</sup> Constantine.*

Middle Temple,  
April 1675.



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THE

The Second Part

OF THE

Interest of England.

Considered as it relates to the Government  
of the CHURCH.

The first Division.

SECT. I.

By what gradations the Hierarchy mounted to  
its present greatness.

**E**SUS the chief <sup>a</sup>Bishop of our soules, enjoynes <sup>a</sup>*Pet. 2. 25.*  
his Apostles to go and teach all Nations, to preach  
the Gospel unto <sup>b</sup>every creature, beginnng at <sup>b</sup>*Mark. 16.15.*  
<sup>c</sup>*Hierusalem.* <sup>c</sup>*Luk. 24.17.* <sup>d</sup>*Act. 1. 12.*

<sup>d</sup> There accordingly the Apostles first assembled; and ha-  
ving received the Holy Ghost, dispersit themselves and their Di-  
sciples into severall Cities as places of most civility and resort;  
*Peter and John* were by <sup>e</sup>order sent into *Samaria, Barnabas in-* <sup>e</sup>*Act. 8. 14.*  
<sup>f</sup>*to Antioch; others to g Iconium, Derbe, Lystra, teaching* <sup>f</sup>*Act. 11. 22.*  
also in the Villages as they journied from <sup>h</sup> place to place. <sup>g</sup>*Act. 14. 21.*  
Such as taught openly <sup>i</sup>were <sup>i</sup>imprisoned, and <sup>k</sup>beaten, and <sup>h</sup>*Act. 8. 4. 25.*  
charged not to speak in the name of Jesus; which caused their <sup>i</sup>*Act. 4. 3.*  
Assemblies to be in <sup>l</sup>private, in an upper roome from house <sup>k</sup>*Act. 5. 40.*  
to house: Such only were of their Congregations, whose <sup>l</sup>*Act. 1. 13. 3.*  
hearts like <sup>m</sup>*Lydias* the Lord opened, and submitted<sup>n</sup> voluntaria- <sup>2. 46. & 12. 12.</sup>  
lily: All which being of one heart and one soule <sup>o</sup>, went to- <sup>m</sup>*Act. 16. 14.*  
gether, had all things in common, sold their possessions, parting <sup>n</sup>*Act. 5. 4.*  
of their goods to all men, as every man had need, so that no <sup>o</sup>*Act. 2. 44. &*  
man lacked. During this time of persecution, Church-Discipline <sup>5. 13. & 4. 32. 34.</sup>  
was

was exercised by the assent of the whole number of Disciples there assembled; So the Apostles and <sup>the</sup> Brethren out of 120 appointed two, whereof *Mathias* being by lot chosen in the place of *Iudas*, was *οὐκαρατέλεσθαι* by common suffrage numbered among the twelve; so upon the advice to chuse Deacons, the saying pleased the <sup>the</sup> whole multitude, and they chose *Stephen*, &c.

Now when Congregations began to be assembled in severall Cities, the Apostles (whose cheife residence was at <sup>the</sup> *Hierusalem*) sent brethren to visit and <sup>to</sup> confirme them; with power upon the encrease of members for better order sake to establish and ordaine Elders in every Church, choise men set over to represent and rule the multitude, elected out of, and by themselves.

Of speciall accidents, there was a constant account returned to the Apostles, from whom they took <sup>to</sup> commands; so <sup>the</sup> *Barnabas* of *Sauls* conversion; <sup>the</sup> *Peter* of his proceeding <sup>with</sup> *Cornelius*, <sup>the</sup> *Paul* of his Ministry with the Gentiles: and those of <sup>the</sup> *Antioch* resort thither for satisfaction about the Circumcision; which question was decided by the Apostles, Elders, with the <sup>the</sup> whole Church; where the <sup>the</sup> whole multitude had liberty to dispute their doubts, and <sup>to</sup> joyned in sentence, which was <sup>to</sup> laid as a burthen, established and delivered as a Decree to be kept in the severall Cities; and this Decree was at *Antioch* read before the multitude, who <sup>rejoyced</sup> at the consolation, submitting to it without dispute.

At such great Assemblies in the prime Cities, the most eminent Pastor was usually elected to precede, to state the question, collect the fence, declare the sentence; so <sup>the</sup> *James* at that of *Hierusalem*, *Peter* at the election of *Mathias*, who there had the primary of Order, not dignity, or power; so Christ <sup>s</sup>, all yee are brethren

In processe of time Lay-Brethren who had a joyn特 authori-  
ty to rule, were out-diligenced by reason of temporall diversi-  
ons, or rather overwittened by those more learned Elders that laboured in the word: and growing insolent upon the advan-  
tage of their gifts, by degrees they monopolise the titles, Church  
and derunt <sup>to</sup> *obseruenda placita illaque* decreta fuerint, *Acta* 16.4. <sup>8</sup> *Acta* 15.30. <sup>h</sup> *Acta* 15.8  
*13. i Acta 1.15, b Mat. 23.8.*

and Clergy, and introduce a separate jurisdiction from the un-cleane, (to they stile them) Laity.

With the Thing, the name of Presb<sup>ter</sup>ery<sup>1</sup> (primitively us'd) <sup>1 1 Tim 4. 14.</sup> is altered to a Confis<sup>try</sup>, whereof the president by long con- <sup>τεττε</sup> <sup>πρεσβετε-</sup> tinuance in the Office, constant residence, and sloth of his asso- <sup>πιν ιν ιποστο</sup> <sup>μαχιν</sup> <sup>Pres-</sup> ciate Pastors, is forced upon necessities to execute that power of <sup>βετριαι</sup> <sup>βετριαι</sup>. Ordination and Jurisdiction ( sometimes ) solely ; which in time begets a pretence of right , and the distinct title of a Bishop, a terme formerly denominating both sorts of Elders , sometimes in English, <sup>m</sup> Overseers.

Now the *Page* or neighbour Villages were usually enlightened from the next City, where was the *Cathedra* of the Bishops, and a publick Nursery of Ministers to stock the Country, who were sent abroad to settle Colonies of Believers; and such Colonies acknowledged that City whence they had their first light, their *Mother Church*, and consulted with it for direction.

<sup>a</sup> The Bishop and his assistants primitively confisend to instruct, *adficandi studio, ex intu<sup>u</sup> charitatis*, out of a holy zeale to propagate the truth, and true Christian charity, but frequent addresses, advantage of learning and vulgar simplicity, swell the Clergy with ambition to erect a pompous dignity in their own tribe; and then they substitute all those Hamblets which were adjacent and enlightened, to be a Diocese; which though appropriate to one, is in the eye and hopes of all, who in the *interim* partake a share of inferiour dignity, and revenue; One is mounted to be his Chancellor, as the <sup>o</sup> *Episcopi*, <sup>o</sup> Dean and another his Arch-Deacon, as the *oculus*, others Prebends, as *confilium*: The mouth, eye, and counsell of the Bishop.

Shortly that City which was eminent, glorious, and power-  
full, by secular indulgence and uninterrupted sorting of the Cler-  
gie, denominates an Arch-Bishop, who by favour of the Prince  
acquires to himself a superintendence, over all \* Bishops in  
the same Province : This Dignity begets an emulation and  
strife among the Prelates ; To attone which, at the <sup>2</sup> *Necen*  
Councell, jurisdiction over all inferior Orders is distributed be-  
tween fourte Patriarchs, *Antioch*, *Alexandria*, *Hierusalem*,  
*Rome* : To which last, being the Emperiall City, seat of the

## The Prelacy destructive to the

Prince, and most flourishing, was assigned priority of place, not power.

But *Mauricius* the Emperour being slaine by his servant *Phocas*, the Murtherer attaines the Diademe by the ayd of *Boniface* the Roman Bishop, and requites the proud Priest his Confederate with the title Universall, that *scelsum nomen as. Greg. pag. 166. 455. 8. 1. 32.* Gregory the Great was pleased to stile it; and enforces by the sword all subordinate degrees to yeld to him obedience, with the distinct title of *Papa*, publike Father.

## SECT. II.

*The strong influence of the Hierarchy over the power of Princes.*

BY this climax or degrees, did *Rome* in length and course of subtlety and time, creep up to be the Head or Pinnacle of that lofty Piramis the *Hierarchy*, which like a spacious chaine hanging for its dependance upon the Pope is thrown over all Dominions of Christian Princes, and (by its links the Priests, Bishops, Primates, settled in every Province, Diocese, Parish, bearing each to other respectively Canonical obedience, and all unto the Pope) has been of power not only to instate a monstrous secular dominion in the Clergy, but to fetter and imbroyle such Civil States or Princes as dar'd to pry into their encroachments and dispute them: The Emperiall Histories are throng'd with presidents of some who kiss'd the Popes foot; one layes Head and Crown to bee his foot-stoole, another with his Em- is storied undi- presse and their Sonne, waits bare the Popes leisure at his finely to argue gates, &c. nor are ours barren: I shall instance that of King *ut qui cunctus John*, who having engaged the Clergy (a usuall practise of Usurpers) was by their industry and lewd comments upon the Text, super eminent. Brennitate om. inthron'd in the right of his Nephew *Arthur*.

Upon the decease of the Arch-Bishop the *Coverte of Canterbury*, pretend privileged to elect, and chusing *Reginald* their Superior, dispatch him privately to *Rome* for his Pale: Fame whispers this to the King, whose spirit stonaking such a sleight, nominates

nomimates a Favorite of his owne to that Sea, and the Monks are over-awed to install him. The King sends his Procurator to *Rome* for a confirmation; a day peremptory is appointed to heare both, but both disagreeing, his *Holinesse* in *Cathedra* is pleased to adjudge both elections voyd, and by his almighty power consecrates a Minion of his own, enjoyning all persons by virtue of holy obedience to submit: The Monks dare not disobey, but the testy King expells them, their *Covent*, seizes their goods, confiscates their movables: The Pope as passionate, as he peremptory, interdicts the Kingdome, Excommunicates the King, dissolves the Oath of Allegiance, devolves the Crown to the King of *France*, to whose assistance he summons all Christian Princes, with proffer of as plenary an indulgence as if they undertook the holy warre; This sentence is transferr'd to both Provinces, by them dispers'd to the respective Bishops, and they to the severall Parishes of their Diocese, where the Church-Priest vowed to observe the implicite will of his Superior, enforces it by way of *Preachment* and *Confession*, as a point of conscience upon his ignorant people, so as they rise as one man under the Churches banner; and the King is necessitated to submit, and not only to re-install the Popes elect, but, to the eternall infamy of the English, to resigne his Crown, Scepter, Sword, Ring, those *insignia regalitatis* to the Pope; Of whom he sweares to hold his Realmes, and refarmes them at the annuall tribute of a 100 markes; The which Charter is yet notorious in the *Vatican*.

*Mat. Paris* *ibid.*  
*An. Reg. 16.*  
*Dani. Hollins* *ibid.*  
*did. Pol. V. 2.*

### C E C T. III.

*The Hierarchy unlinked from the Pope in England, and  
annext unto the Crowne.*

**D**Ivers of our bouldest Princes have attempted to shake of this fetter, that so cloid their Prerogative, but were either diverted or subverted by their Clergy in the enterprise, till that stout Prince *Hen. 8.* stomaking to be so hampered by a Priest in the case of his divorce, broke violently through the links.

*Ed. 2. Rich. 2. H. 8.*  
*5. c. Archibish.*  
*chichestr. ibid.*  
*Hall. Chr. Hollins.*

*ibid.*

# The Prelacy destructive to the

Vid. 5.1. 26.  
E.S. 1.

links of this chain, and annexes it to his Crown, and himselfe, his heires, and successors, is *de facto* invested by a Statute with the title of Supreme Head of the Church of *England*, with all honours, priviledges, preheminencies, jurisdictions, profits, &c. to the said dignity appertaining; Lo thus became the King by act of Parliament *Pope* in his own Dominions.

Though that Parliament dealt sagely thus to onward the Kingdome of a forraign servitude, yet they either wanted forecast or ability to prevent emergent mischieves from the inundation of prerogative, or perhaps sharing in the Ecclesiastical endowments, they projected no farther then the present, leaving a thorough Reformation to a iesse engaged or more seasonable undertaking: For (while the Clergy had dependance upon a forraigner of their own tribe, and enjoyed monstros; privi-

\* Vid. Art. 9. Ed. case\* of interest as crime) as it concernd them, so had they 2. Et Art. Cler. power to bay up Prerogative in its proper channell, left swelling 3. Iac. in Sic. Fd. to much over the publike liberty, it might bee of strength Cook. Mag. Ch. as it was of will to overflow them, and expostulate their Usur-  
F. L. Ann. Boni-  
fac. Arc' episc. pations.

But now the whole Clergy depending *solely* upon the Court, without the least appeal to any forraign power, as well for conferring of all Church-dignities, disposall of Revenews, Bishops, Deanes, Prebends &c. as determining of Rights, became so much *Vassalls*, as they were greedy of revenge, or covetous of eminence and estate: And as man is naturally ambitious, so principally are such as aspire from inferiour qualities, who that they may boldly swell and usurp, are easily inclind to contrive such advantages, as they are accommodated with to the best use of such who are only found of power to gratifie them in their designs: Lo thus, that Clergy-power which was the ballance of Prerogative, is added to the wait thereof: whereby the publike liberty is exposed naked to be surprised by the Court if it should attempt; nor could it long (as shall be evidenced) without jealousie prote<sup>t</sup>t it self against both powers so united.

Recens. regessu  
ostendunt r. i. m.  
quæ in iurorū  
provid. mar.

1. Lax. Reg.

The first Prince (in whose raigne the advantage of this additament was truly apprehended) was King *James*, who having been tutored among Scottish Presbyter<sup>s</sup> not ca-  
pable

pable of *Lordly* title, or more preferment then *one* Benefice, and therefore carelesse to insinuate, flatter or connive) soone grew sensible of a difference between the regulating boldnesse of those Presbyters, and the fawning, glozing disposition of our Prelacy ; and as hee was abundantly wise, so hee wanted not judgment to apprehend his *supposed* interest in the same, which in time becomes thus agitated.

---

#### SECT. IV.

*The first clashing of the Prelacy and Ministers, and the successe thereof.*

Even from the first Reformation there had bin a conscientious sort of Ministry that layd continuall claym, or rather excludyd against the Hierarchy as a *Pandora e cuius paxide* as a monster in the Church ; As new Discoveries apperead out of the fog of Popery, so the noyce grew louder and with such importunity during the reign of Queen *Elizabeth*, that the Prelates had toyl enough to preserve themselves a being, and not re-swell to their present hugeness ; the Queen not daring by reason of the common Enemy, or loth to discountenance that Ministry by an influence of whose zeale and practies she was established, and yet not willing to part with that Dignity of which she only had the disposall, kept both in a reasonable temper ; and preserv'd the Bishops Votes for her use in Parliament, which was oft petitioned against ( for as was wittily observ'd, *They must be first gagged before they could be rifled ;*) yet to a-voyd scandall, she admits them not to the Councell till her latter end, and so pares their nayles that they could not scratch.

Now no sooner was King *James* enthron'd, but the Ministers hopefull of full conformity to his native Discipline, petition for a Conference, which is granted at *Hampton Court*, where after some cursory disputes, sentence goes with the Prelates, and they are authorised to make Canons for vindication of their own Dignity : Proclamations are issued for Conformity, and Presbyterians totally disountenanced ; such of them as were more

*Vid. Rot. Parl. in  
Ez. Spurfin.*

*Confer. at Hamp.  
ton Court. 1603.*

*Canons & const. Edit. L. & d. 1603.*

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more learned, are stoopt by warm promotions to their lust, where gorging on those delicacies of *Idlenesse, Ease, and Pomp*, they are soon wrought into a condition willing to be deceived, and are not unready to diffide their sound judgements formerly asserted; such as continued peremptory, were suspended, degraded, deprived; such as enveyd weakly, trivially, with more zeal then discretion, were (with not a little subtily) let alone, to be a foyl, and so a scandal to their own work. The Prelaticall are dignified with temporall jurisdictions, made Justices, Officers of State, of the Privy Councell; by whose countenance dead Sutes for Tythes are enlivened, obsolete authorities pretended to by the Spirituall Coutt, which when the Common Law obstructed, by issuing Prohibitions, enjoying recidence, strict expostions upon the Statute of *Pluralities*, and the Layty *Rep. Drury cast*, in generall exploded for negligence, pride, luxury, as in them most monstrous, there arose a quarrell; to decide which the ordinary Courts of Justice are wav'd as partiall, and they apply to the Councell Board, where the question notwithstanding the unanimous opinion of all the Judges, is not over-ru'l'd to the disadvantage of the Bishops.

21. H. 8. 13.  
Digbyes case, 4.  
Rep. Drury cast,  
ibid. Holland.  
ibid.  
C. id. Sir Ed. Coo.  
Maz. Char. in  
Artic. Cler. 3.  
128 601.

Lo here that grand Controversy revives, between Ecclesiastical and Temporall jurisdiction, which had bin by *Henry 8* smotherd amorg the rubble, and till this layn mute; each labours to engage a party, and ever since each has had an influence or underhand working to subvert the other; The Clergy doubt the sense of a Parliament managed by lay-hands, to whom the wondrous zeal, patience, constancy of the Ministers was then as plausible, as the insulting arrogance of the Prelates odious; they soon found they won few by the spirit of their Cause, and that their faction was supported only by such as were engaged in point of interest, and revenew; *meeknesse* and *humility* engage the affections unto pity, and hautinesse begets more feare then love. High time it was to cast about for a more firm support then the people, lest their own sloth and the unceasant aertiveness of the Precise, not only wrought them out of jurisdiction, but of being: To the *Court* they addresse; to gratify which and by engagement therof to secure their own greatnessse, they contrive their utmost diligence how to erect therein

an Arbitrary power above all Law, not disputable, not controulable no, not by a Court of Parliament; wherein they concerte with the common interest of the Romanist, who doubtlesse as these (though not with any design of reall service to the Court, but of ease and advantage to themselves) are not unready to contribute to the establishment of such an absolute power, under the lieu whereof they may lie secure against the stormes of Law, scarce tollerable, were they driven to an execution; This we may presume, if we esteem them men, and so naturally desirous of a good condition, or Christians, and so zealous to propagate that, which they esteem truth.

But neither the flight of the Jesuite in sowing the seeds of this grand design, nor the subtily of Statists in watering, nor the dexterity of Parasites in reaping, could ever ripen it to a full maturity, were not the plow drawn on by tho'c Heifers, our own Clergy; Those who were confidit in for the direction of the conscience, leading men for fame of learning, credit of Religion, eminent sticklers against the Romanists in point of controversies; These having prostituted the Pulpit, and their endevours to work on closely this design, could be only of power to doe mischief; yea, by so much the more, as they were expected to doe good, and *so to be.* *Tantum religio potuit suadere malorum.* *Lact. lib. 1.*

## SECT. V.

*How the Hierarchy was and is accommodated to incroach upon the Publike Liberty.*

First, as the Courts had (in consequence) adjudg'd it <sup>2</sup> *Law to* be a slave, so the Clergy project to preach it *Gospel* to continue so: To which end by monstrous inferences upon the Text, a divine prerogative is new-coynd; and by a falacy <sup>b</sup> *ab eo quod est secundum quid, ad id quod est simpliciter.* Those Scriptures which ascribe power to a King, were it by inspiration or peculiar application to those of <sup>c</sup> *Israel, Assyria, Rome, &c.* are wrested to intend the King of England, as if the title bounded the <sup>b</sup> *Arifit. Enc.* <sup>c</sup> *Sam. 8.11.*

<sup>a</sup> *Bates case* in the case of *impost exchequer, M Hanby-dens case in Ship-money, ibid.* In the *Case of Sope-boring, Cambr. Sellist &c.*

authority, and not the municipall Law of every State ; or that every State that had no King were an undivine Government ; That all Lawes were but acts of *Grace* revokable at the Kings will ; which will and Gods Ordinance had the same Latitude ; That in all commands his will must be obeyed for con-

\* Rom. 13.1. Extra territo*i.* science as the highest power, as if any that command a extrater-  
um iuris dicenti ritorum, beyond their legall authority were in that a higher  
non rati*on* im- power to be obeyed. That all expostulation, or resistance of  
pure. 11 Rep. 77 instruments is damnable ; So busily they plyd their own in-  
Id rex potest terests in doctrines of this nature, that Majestie it selfe has  
quid de iure potest. Bras. 46. sometimes, not without opprobry checkt at their flattery, and  
1. Stat. 16. falshood : but these Texts as bothers by the Devil falsely biaſd,  
b. Mat. 4.6. they wrest and throng into Homilies, and c books to be dispersed  
Vipera in ex- by Proclamation into every Family.

2. Then they require their Subordinate Clefgy to enforce by way of doctrine those positions upon the consciences of their parishioners : None can be recommended to a Bishoprick but he that is a profell'd trickler and well studyed in the art of sifting of a Diocesse, and canvasing Non Conformists, such as scraped at their unauthorised Canons, or were squeamish to adde or alter the genuine ſence of the exprefſe Text : Such hotly-zealous-ones as dared to envey openly are ruiſhd upon by the High Commission, a Court new furbished, and diverted from its first institution to conſorme Recuſancy, as a Religion deſtructive to the then State ; where, by a monſtrous power

1. Eli 1.

Vid. Regiū.  
Cant. Ebor. &c.  
Spartan.

New-England.

2. Act 26.11.

(altogether ungospellary if wee reſpect the meek doctri-nes of our Savicur) from ſome they rend their eares, others noſes they ſlit, ſome ſtigmatizd, others gagd, all worried ; the reſt that were affrighted, are in charity vouchſafed an habitation in the New-World among Savages ; whither (either weary of punishing by reaſon of the multitude, or ashamed of their own cruelty) they had deſigned by degrees to force all that were not totally concurring ; So *Paul* being exceedingly mad perſecuted the Disciples even unto ſtrange Cities. Now be-cause ſome more soberly conſcientious, opened deligently the practicall wayes of God, which without verball bitternesse was enough to unviale the mystery, they are ſuspected for Shew- Conformists, and racks for the ſoule are provided to undiſguise them ;

them; new Ceremonies are enjoyned; Popish adorations, the book of *Sports*, and now at last that undoubted pill the *Oath* for Episcopacy; he that evaded or perhaps had flight or faculty to swallow the first must straine here; he that strained not here was countenanced, as presum'd willing to swallow all, as a person though perhaps not throughly for, yet not *ex professo* contrary to their design.

3. Having thus driven the good Sheapheards from the Pastorall charge of their own flocks, and placed such hirelings as were loose in soule, as the other strict; It is their next diligence to prepare the Sheep, to adapt people to receive without enquiry, doctrines for authentick upon the credit of their Priest; To this purpose, first they indulge the vulgar in all wayes of licentiousnesse; Sports, Ales, May games, Beare-baytings, yea and those upon the *Lords-day*; As *Jeroboam* they pretend ease; *it is to much for you to goe up to Hierusalem*: This to incense the people against the severe discipline of the Puritans, or to rock them so in a carnall way of liberty, as not to awake and check at the designe of thralldome, as better favouring Leeks and Onyons with sloth and security, then the desart way to the Land of *Canaan*; then to wean men from scrutiny into Scripture, they Preach ignorance to be the mother of Devotion on the super-excellency of submission to the *Priest*, from whose lips we are to suck knowledge; Bibles with Comments are exploded, Lectures silenced; to goe to a Sermon at the next Church was hainous as a Conventicle, though none were at their own, or perhaps worse then none; one houre and just so much must bee gallopt over in a forenoonne homily by their sworne Chaplaine, who in the afternoone woulde haue kny over a few formall Collects, and then recreate his dull Parish about a May-Pole.

Pray too, men might, and that often but not a word beyond the *set forme*, no not before a Sermon, which that it might be the *lesse*, must the Common-Prayer bee read at large: *vid. can. & confit. Ed. 1603.* Oh, that most divine forme of Common-Prayer! Which I cannot but acknowledge has expressions pathetickall enough, and except some redundancies may give a hint to good and ravishing conceptions: but to bee oblieged to that *only*, being of

Acts 2.4. 1.1.2. humane compouſe (when we have persons qualified with ef-  
 28. Acts 2.17. 1.2. ficiatious gifts of prayer, that ſpirit of utterance fore-prophesi-  
 24.3. 6. 6.2. ed, to be poured on all flesh were to erect an Idoll to our own  
 25. fancies, mere will worship: which being chaunted over daily  
 by every drunken Priest, woman or child, becomes direct *opus*  
*eternum*, a work of forme, lip-labour, and not in confe-  
 quence to be diſtinguished from that Maffe which is ſung for  
 three-perce: Monſtrous project? to ſtint Gods Spirit in the  
 exercife of gifts; to barre man from approaches to his Maker  
 which he out of his Almightyneſſe can hear, be it but a ſigh or  
 1 Sam. 1.10. groan, if as *Hannah* it be cordiall.

Yet are wee ſhort of the true Reason? which was not ſo  
 much to enhance the divinity of that book, as to diſable men  
 in the exercife of conceived Prayer, the zeale, heat, cordiall ve-  
 hemency whereof as it gives enlargement, quickning, growth  
 unto the Spirit, ſo does it fix, engage the drouſie Auditory  
 to attention and concurrence; whereby it becomes not ſo  
 much the labour of the tongue as of the *heart* elevated with  
 the Ministers; and that touched, enflamed, begets a fence,  
 that true Religion is more then forme, that Godlineſſe is a  
 greater mystery then to goe to Church, or to be cal'd Christian;  
 from which quickning will arife a growth, a more zealous  
<sup>15.</sup> *Actes Ephes* 5. scrutiny for knowledge in the wayes of God, in <sup>15.</sup> preſcie walking;  
<sup>15.</sup> *Actes 17.11.* a ſearch of Scripture, like thofe more noble of *Berea*, whether  
 the thing be ſo: By the cleare light whereof men would ſoon  
 bee reſtored to their common fence, and the Clergy become  
 no further *copies* then they agreed with the Originall.

Yet for that, nature inſtructs all men that there is a God,  
 and warps the ſoule to a falſe diety, if it bee not ſetled in the  
 right (for I ſuppoſe there were never any ſuch people as mere  
 Atheiſts) therefore a politick logicall Religion was fancyed, to  
 ammuſe and poſſeſſe the vulgar with a *forme* of worship; to  
 which end like the old Pagans they ſumptuously adorn the  
 Churches, rich Copes, Holy Veftments, exquifit Images, ra-  
 viſhing Muſick, the *Sanctum Sanctorum* is bedreſed with  
 ſuch wondrouſ ornaments, and applyed to with ſo exact Ce-  
 remony, as if God were corporally and only preſent upon the  
 Altar, and had conſin'd his Almightyneſſe and all his attributes

to a *Chalice* to be communicated by their Priest at will, whose sanctity is permitted to tread the holy ground within the Railes, while the contemned Laity gaze without, and adore ; Altar, Priest, Sacrifice, in emulation of the pompe of *Aaron*, as if we were still under the *Vaile* ; which *secundum quid* was true, for it was to abuse and besot the blind Parishioner to believe that there was some high mystery in the mere forme of that stately worship, in the solemnity, of that sensuall service, upon which ravishments, he might contentedly employ his outward sense, and their acquiesce and rest for his salvation, without trouble of more scrutiny into the wayes of heaven, and so of them.

## S E C T. V I.

*The first consideration, why expedient to extirpate Prelacy.*

**T**HIS premis'd, *ita videtur*, it seemes to me a matter highly conducing to the prosperity of this Kingdome, to extirpate by a Statute that Hirarchical government by Prelates, and to establish another Discipline more suitable to the Reformation and the true interest of this State, which may bee more evidently demonstrated, if it bee considered in its severall Relations.

<sup>a</sup> *Brah. ill. s.*  
*Glanv. b. 1.*  
*Priest. de legi-*  
*buss Ang'.*  
*Rex ad statum*  
*legis corporum*

<sup>b</sup> *boxorum est*  
*ecclesias, &c.*

*Et ut non potest*

*exiit, &c. ne*

*Rex qui eam*

*est mut. repat. &*

*leg. ex priu. i-*

*bus nec. i. glori.*

*penit. subian.*

*us aut invic.*

*leg. 3. &*

*&c. op. 2.*

First consider it, as it relates to the publick liberty of the Nation ; The English are without doubt a <sup>a</sup> free people not oblig'd but by their own act explicite, or representative, in point of property <sup>b</sup> *quod nostrum est sine nobis* (*fatto vel de- fectu*) *à vel non potest* ; Such Lawes as are in force are presumed to be by consent of all, and bind equally both King and people till *codem modo quo constituantur, dissolvantur*, the same authority revokes that did enact them ; and indeed the frame of this Government is of so rare and fine composition, that the clashing of it in disorder would endanger a confusion unto all, as no man can be presidened in any other State ; Nay, it is grounded upon such deep principles, that as the subje&t cannot without with-

## The Prelacy destructive to the

without huge change in fundamentals entrench upon the Prince, so cannot the Prince without infinite danger and much sufferance to himselfe encroach upon the people, nay it may be averred *not possible* without the assistance of the Hierarchy, as it now stands since the Reformation, totally depending upon the Crown; *Ab esse ad posse*, is sound Logick; what has been, may be; and security against that, cannot bee had, unlesse we are satisfied, that no Prince will covet more then Right, or that the <sup>2</sup> Clergy will be all Saints; men so upright, as not possible to be bias'd, for feare, favour, honour, revenue, or revenge; and that *all*: for if Lordlinesse, sloth, luxury, pomp, can lure but *one* haggard into *one* diocese, he is sufficient by his sole power of ordination to swarm drones, Court-Proselytes enough to stock a whole Kingdom; But of this seemes the least doubt, since such Ministers as make a conscience of this truth, explode this dignity as a Monster; others that were <sup>2</sup> relaticall, bee it either weaknesse, or malice, or obstinacy, yet justifie their old positions so fatall to the very essence and being of all limited qualified government, that it may be thought prudence to silence their persons, much more that *function* which so accommodates them to disperse such unsound dangerous positions among the people; high policy therefore it is to remove this rock of offence to *any* which is so opportune to be occasion of confusion unto *all*, *Abundans canela non nocet.*

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## SECT. VII.

### *The second consideration, why expedient to extirpate Prelacy.*

**S**econdly, consider it as it relates to the Reformation of manners, *one* genuine office of Church Discipline: This seemes to bee calculated for the Meridian of the Church of *Rome*, whose interest it was to muffle people in a unity of ignorance, which it has a rare faculty to effect by assistance of *Auricular confession*, and the *singleness* of Priests;

By

<sup>2</sup> *Casus fortuitus non est sperandum &c. 4 Reg. 28.*

By the first, they ferrited into the inmost thought, by the other they had freedome from wife or child, and became *solely* attendant to the commands of their Superiour, in which they were so officious as they were an inquisition to the Parish, thereby to prevent inquiries of the Laity into the light of Scripture, lest discovering the *slavery* of their ignorance, they should mutiny: But now (the Reformation setting free the trade of knowledge, and depriving the Hierarchy of those two terriers, and now also the <sup>a</sup> Oath *ex officio*) that Discipline is to loose, disjoyned, unsufficient to obstruct and blite the spring of Popery, to reform Heresies, Blasphemies, &c. much lesse those sinnes *quotidiana incursionis*, oathes, drunkennesse, lying luxury, <sup>b</sup> *bitibit iniquitatem quasi aquam*, which being emergent every houre, every where, every way, are impossible to be restrained by the Bishops Courts which sit not often, and then at a great distance, whither the charge in travaile will out porportion the offence; Every slight extravagancy for which a soule may, ought to be admonished, perhaps merits not to bee presl'd on to so great a sufferance as the charge of a Promoter; by whose griping a frozen soule is more embittered and crusted to revile, then thawed to reforme: Indeed that so scandalous a sinne of *incontinency* has been a Benefactor to the Spirituall Court, having endowed it with an obscene *title*, and polluted it with lewd discourse; but the offender is supposd more oft to commute his Pennance then his sin, since by that triviall sufferance of his purse hee is rather chaulkt out an easie way to recommit it, then be penitent; yet is the mighty waspe more awfull then to be at all hampered in this Spiders Web, so easily to bee evaded, affrighted, concealed from, or broke thorow; that Discipline which is *adequate* (*proprium quarto modo*) to reform sin must be executed not *lucr gratia* but *prompto animo*, without feare or hopes, the reward must not be profit but the conscience of the act.

For that small measure of restraint in sinne, &c since the Reformation, we are oblieged not to the Spirituall Court, but to those Statutes for Uniformity, against perjury, incontinency, usury, simony, idolatry, abuse of the Preacher, traducing the Sacrament, iwearring, drinking, neglect of the Lords day, &c. <sup>1. Eliz. 1. 27. Eliz. 2. 1. Eliz. 2. 35. Eliz. 15. Eliz. 9. 45. Eliz. 29. Eliz. 13. Eliz. 8. 39. Eliz. 18. which</sup>

<sup>a</sup> Stat. 16. char. against the High Commission.

<sup>b</sup> 1ob. 15.

21. *Act. 20. 3.* which our Ancestors (sensible of the insufficiency of our  
 12. *21. 1. 1. 1. 1. 1.* Church Discipline) authoris'd Judges and Justices of Peace to  
 4 *Act. 5. 21. 1. 1.* execute; though those also were expedients altogether un-  
 7. *1. 1. 1. 1. 1.* proportionable to a *spirituall* work; For Sate-Laws can range  
 3 *Cha. 3. 1. 1. 1.* the outward man only to conformity, and make the party lese  
 1. *1. 1. 1. 1.* scandalous, though the *heart* bee still malignant, as the body le-  
 3 *cha. 1.* prous, though the attire be gay: The heart like a knowing Pylot  
 steeres the whole man, and must be reduced by admonitions,  
 doctrines, Scriptures, the proper work of Church-Discipline. To  
 effect which, this of the Hierarchy is altogether incongruous; for  
 (omitting those Annuall Visitations and Church-Warden  
 presentments, to beget *perjury* and *tenne groats*) since the Re-  
 formation, it lies idle like the vast hulk of a ship drawn ashore,  
 which consumes much in trimming and garnish, but is alto-  
 gether uselesse, unless it be lancht again into its old element of *ig-  
 norance* when if it be refurnish'd with the sailes of *Auricular con-  
 fession*, *Secular authority*, and a *single Clergy*, it will swim with  
 much gallantry and speed into an Ocean of *Superstition*, and  
 reduce this Kingdom into a unity of *blind devotion*, with wind  
 in poope.

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## S E C T. VIII.

*The third consideration, how expedient it is to extir-  
 pate Prelacy.*

\* See first part  
 of *In. c. 1. st. of*  
*Engl. pag. 2.*  
*3. &c.*
**T**hirdly, consider it as it relates to the true interest of this  
 Kingdom which is a \* unity in the true Reformed Prote-  
 stant Religion; to cherish, countenance, and supply the *Re-  
 formed Party*, with as much zeale, vigilance and supply as *Spaine*  
 the *Papacy*; that so all those of the Reformed Church dispers'd  
 through all the parts of Christendom may apply and repose in  
 us as the *Head of that party*, being most opportune for strength  
 and situation; which they now have no encouragement to  
 do, since we seem, doubtfull, but *half-reformed*, by reason of our  
 discipline, which in their sense is *Antichristian*; It solaced a Ro-  
 mish Prelate when he saw the Hierarchy continued, that since

we taſted of their broath, it would not be long ere we eat of their beſt; and a ſubtle Je uite prescribſ that to raunge the Puritans of *Contzen Pol.* *l.b.2. cap.18.* *England* into order, the beſt expedient is to extort from them an approbation of *Epiſcopacy*, as a function adapted to deboylſ them with luxury, pomp, ſloth, extinguiſhers of that zeale, which without other flight, then evidence of the word is ſufficient to propagate the Gofpel: quench but that zeale, and wee ſhall ſlide into a kinde of *Politick Religion*, and ſo to Popery.

Of this there needs no other argument, then the *preſent diligēce* and impoſturity of the Popiſh: even thoſe barbarous *Irish* covenant to maintaine Epifcopacy with the power and privileges of Prelates, &c. they well know either it is ſo *loofe* *Vid. Irish co.* a Government, that they may well evade, or ſo ill *managed*, *veraſt.* that there may be diſpenſations, or that it is a *trask* that leads to them, and that Law enforſes nature, when it ſtumbls her in the *way*; Tis ſo farre preparatory, that one Statute reduced us to the Church of *Rome*, and one Statute ouſted it againe; Repeale that *one* Statute, and by reaſon of our Discipline (every way accommodated for conformity) tis reſettled without the leſt diſturbance; ambitious nature ſoon adapting the preſent Bifhops to concurrence in point of intereſt (for by the almightyneſte of Papall power they can only ſecure themſelves againſt the *Laity*), as it did when Queen *Mary* re-establiſhed it: At which action few Bifhops forſtook their Dioceffe, and *una voce* they diſſented in the Houſe of *Peeres* at the alteration by Queen *Elizabeth*, *Præſat caueſa quam medela.* *Rot. Parl. 1 M.* *Rot. Parl. 1 El.*

Now if their Hierarchy ſhall be totally diſcompoſed, their reuenew diſperſed, and more equally diſtributed, their Titles nulliſied, not a *Relick* left to build up any hopes of a Reſtauration, as it may acquit us of infinite dark contrivements daily brooding to reſettle or connive at Popery (as then become ſcarfe poſſible, however infinitely troublome;) it would it beget conſidence in all Reformed Churches to adhere and abide by us as the *Grand Pillar* of that cauſe, without jelouies of relaſpe or lukewarmneſte; by whole truſty correspondence this Nation would enjou a glorious influence in all the States of Chritten-dome, See poſteſ.

## SECT. IX.

## The fourth Consideration.

**F**ourthly, consider it as it relates to the *present State* of our affaires ; In the processe whereof, the common interest of King and people is like to be entombd.

The difference though it reflect strongly upon the point of Popery, yet seemes not that *in directa linea*; This, both seeme not unwilling to extirpate ; And indeed since by the Lawes in force, it is <sup>a</sup> Felony to receive a Priest ; since every <sup>b</sup> Reculant must pay 20l. a month, or all his goods and two parts of his Land and Leases : <sup>c</sup> he must not goe above five miles from his house, <sup>d</sup> nor come to *London* without licence, and that for speciall cause, nor neere the Court ; <sup>e</sup> he is disabled of all offices, trusts, excommunicate, no Guardian nor Executor, nor can present to an advowson, nor retaine a servant Reculant under paine of 10l. a month, ought to be educated under a Protestant : if he be bred beyond Sea, he shall take no benefit by any gift, conveyance, dissent, devise or otherwise, but it shall come to the next of kin that is no Recusant, unless he shall conforme at eighteen yeares of age, &c. He that marries a wife that is a Recusant, must pay 10l. a month or she must be imprisoned without baile, &c. Since he that refuseth the Oath of Allegiance (wherein something of Religion is involvd) incurrs a *premunire* (that is s. shall be put out of the Kings Protection, his lands, tenements, goods and chattells. shall be forfeited, and his person imprisoned, &c.) An extirpation must in time ensue either of persons or opinions without any other new provision. then that which is already legall, yea *legis anima*, due execution.

<sup>a</sup> 27. Eliz. 2. de  
<sup>b</sup> 23. Eliz. 1.  
<sup>c</sup> 29. Eliz. 6. 3.  
<sup>d</sup> 3. Iac. 4.  
<sup>e</sup> 35. Eliz. 1. 2.  
<sup>f</sup> 1. Iac. 4.  
<sup>g</sup> 3. Iac. 5.  
<sup>h</sup> 3. Iac. 4.  
<sup>i</sup> 3. Iac. 5.  
<sup>j</sup> 3. Iac. 5.  
<sup>k</sup> 3. Iac. 2.  
<sup>l</sup> 7. Iac. 5.  
<sup>m</sup> 16. Rich. 2. de  
<sup>n</sup> pernumire, cap.  
<sup>o</sup> 5. 27. H. 6. fol. 5.  
<sup>p</sup> Rep. 11. fol. 63.  
<sup>q</sup> Co. Iust. 133. a.  
<sup>r</sup> Co. Pla. fol. 434.  
<sup>s</sup> Raft. Pla. fol.  
<sup>t</sup> 221. 446.

Both the *Covenant* it selfe and those two *Declarations*, (Scotish as well as English) transmitted to the King at Oxford, (if throughly and maturely sifted) will evidence that the heart and marrow of this difference consists in the point of Prelacy ; which, the clashing of these times has enforced so farre to unmaskt it selfe in acts, words, and writings, that it is resented by

by a grand fence in both Kingdomes to be that *Pandora*, out of whose box has issued all our evils, and therefore with as much caution to bee extirpated, as the purity of the *Gospel*, or the common *liberty* to be preservd: Such influence it is supposd to have upon the Civill Government, that not as a *new Law*, but as a security for *all the old*, is this demanded; and upon *this* and some requisits for the safety of themselves and it, they have Covenanted to insist; so that without a condiscnt to this we have cause to doubt, all negotiations upon a *Treaty*, will be fugatory, and fruitlesse, unlesle we can suppose that all those *Covenanters* will submit themselves to that, which they adjudge *perjury*; yet neither are they few, despicable, nor without power; for this Cause are the *chiefe* pieces of the Kingdom fortified, and declar'd; The bulk of the English *Navy* riggd forth, numerous Armies, all manned and commanded (in things of prime trust) by persons *conscientiously* fixt, resolvd to support this *Cause* for the *Causes* sake; such as conceive their sufferance to be *Martyrdom*, and their leſt relenting or sub-mission, not so much cowardize and dishonour, as *Apostacy* and *damnable*; And all these backt and supplyd by that *Metropolis* which is indeed that *Danaidum dolium*, the inexhaustible Exchequer of the Kingdome, both for men and moneys: Almost all whereof by the working of time, loaneſ of money, and ve-hemence of the Ministray, seem general'y resolvd for their common interest to support the *Cause*; by the thorough ſuc-cess, whereof, the more moderate conceive they can only ſecute themselves, their *re-imburſements*; the more zealous their hopes of *Reformation*; both *Immunity*.

Now if the King against ſuch a *flood* of strength ſhall perſift to *bay in* and keep up the *Prelacy*, he will be necessitated at laſt totally to rely for affiſtance upon the *Romish* party ſorraign or dometick: no conſiderable number of the Reformed Church making ſo much conſcience of the function, as *simpliciter & per ſe*, to adventure for it either life or fortune, though perhaps ſome leſle inquiſitive, and more gentle, could be content to beare with it, rather then hazard the diſquiet of the State, foreſeeing how like the fiend in the *Gospel*, it would rend and teare upon ejection. Popery is indeed concentrick

with it, and they expe<sup>t</sup> together a *rise* or *fall*; they are *equally* now as one engagd: In processe it will swell to bee a quarrell meerly of Religion, the *Protestant* cause, against the *Catholike*: and each Christian State (as they are more or lesse religious) will contribute according to the severall intereits of Profession; Nay, already there is no Christian State, in which it works not

Declar. of the  
King, Decem.  
1641.

Vid. his Cate.  
2.2.1.

\* *Omnia sunt  
misera in belis  
civiliis, sed  
miserius nihil  
quam si victor  
na que etiam  
at reb[us] re  
xit, tamen co  
fusores, in  
potentioresque  
redit. ut cu  
am natura  
les non sunt, ne  
cessitate tamen  
esse conantu  
ntur. et enim vi  
tioi eorum ex  
burio per quo,  
vici etiam in  
tio facienda  
sunt. The force  
of this is strong  
and not un  
worthy of a so  
lid apprehen  
sion; and the  
rather for that  
it was a sen  
tence of *ullies*  
Sent. 45. 1. fol.  
190. O. elong  
practis in Ci  
vul. waies.*

We see already how the Kings party has been necessitated to make a Cessation with the Irish, who (sayes the King) have practized such unhumane outrages, that cannot bee heard without horrour nor paralleld by Story; who without remonstrance of grievance, without provocation, upon meer pretence of jealousie (too too weak a caule for such a butchery, were it reall) out of deep malice to the English name, Government and Religion, Massacrred Martyred not lesse then an 100000 poore helplette, hurtlesse, innocent soules men women chil  
dren without mercy, fierce, differerence of age, sex, quality or condition, beore the surprizd English could rally themselves into any considerable posture of *defence*: These having sworn to maintain Episcopall jurisdictions, &c. have attaingd the Kings Protection and upon pretences of *necessity* are drawn over and daily doe embrew their hands in the blood of the undoubted Protestant. The same necessity in processe, will also enforce the King not only to receive those *Harpies* which have formerly prayd upon the publike and all unquestionably criminous, but also to negotiate aide out of *France* or *Spaine*, whom the Conclave will sollicite with as much diligence, as the re-estab  
lishment of its authority in *England*.

Now when every true Protestant (whom perhaps tendernesse of conscience in some point of *Covenant*, Oath of Allegiance, interest of estate, office, or Alliance, dissatisfaction in the way of proceedings, that goe on like thole that followed *Abso:ion*, in their simplicity, not knowing any thing, &c. have formerly inclined to adhere to that party) shall seriously with him elte  
revolve, (what mischieves are likely to enue upon the prevalen  
cy of a *Papish* Army even *Rege contradicente*, when though the King forbid, they are enstated in commands, able to enforce their own conditions; what danger at leſt of a toleration with hazard

hazard to the common liberty: to gratifie the souldier and discharge those huge engagements: How bitter the Prelacy will be against the Ministers, even to their utter eradication as persons bitter against them, no way pliable to their function &c.) without retrospect, or enquiry how, why, by what neglect, by whose improvidence, things are swoln to this height, of ruine, he will ruminat, revolve the prefent, instant *now* state and condicōn of affaires and finding a necessity of engagement upon one side, or other, (*Neutrality* being by both exploded) hee will apply himselfe as well for his own subsistence as the re-establishment of true Religion, and common liberty to this Party which in common intent is in best capacity, and has most probable designs and reason (in point of common interest) to protect both.

And shall the Protestants generally dissent that Cause, tis evident what will result; we well know the bulke of the *Vulgar* to be abiolutely averse to Popery; many without other fence of it, then the *name*; and the partell of affection which they now expresse to that side, arises from that encouragement and those examples of Protestants still about the King; shall those withdraw he shall finde himselfe deprived of his *infantry*, and begin with such only as are Popish or P. elatick, too too inconfiderable in respect of *quality* or *power*, to re-establish him by force.

Or *concessio*, that the King by Armes Conquer, it must be by such *successive*, victories, and dangers, as will lay deio late the wealth and beauty of his Kingdome, and issue streames of blood from those *spirits* that are molt *brave* and active, and therefore soonest *lost*; what then can he at length command but a pooredispirited, depopulated Countrey, to the derition of his Enemies. *Jam s̄ ges est ubi ira a fuit*— Ovid. Epit. 1. *Nec domus, nec civitas nec gens, nec rerum natura, nec ipse mundus stare potest,*

Or shall he be subdued? *Magna horre*? who can secure his vote against a future passion, *mescolle s̄ j rura cunere*; who knows to what bold resolutions people neydy powerfull and exasperated may advance, perhaps as farre beyond their first thoughts, as their power beyond a contrarie; Hee that surveyes

Mach.

in a Valley covets no farther then his view, upon a hill perhaps his thoughts may swell futable to his power and prospect.

*Sen. Traz. in  
Troade.*

*Quod posse fieri non patet, metuas eamen.*

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## S E C T. X.

*The first scruple, Resolv'd.*

**C**ertaine scruples occur in the next place to bee resolv'd. *Scr.* Bishop is a Title frequent in Scripture, and seemes by consequence to be *de Jure Divino*: If so? The King may not condiscend to extirpate it upon any *reason* of State.

*Ref.* *Emm<sup>on</sup> & Engl<sup>ish</sup> Bishop*, sometimes <sup>a</sup> *Overseer*, seems to intend a generall Title for both sorts of Elders, one that *only* <sup>b</sup> *occurreth over-rul'd*, the other that *also b* *laboured in the word*; The office of *being*, <sup>b</sup> *1 Tim. 5.17.* <sup>c</sup> *Mat. 10.7.* <sup>c</sup> *Mar 6.12. Mat. 28.19. 2 Tim. 2.15. & 4.2. Eph. 4.12. & 6.9.* <sup>c</sup> *Cor. 12.28.* <sup>d</sup> *1 Pet. 5.1. 2 Tim. 1.3 1ob. 1. 1 P. ii. 1.* <sup>d</sup> *Elder*, in which sence the word *Bishop* seemes to be taken in the *Scripture*, and either by that word is intended *both* sorts of Elders, or *one* sort is totally forgotten, both in recom- <sup>e</sup> *mandations and directions; Paul* to all that are at *Phillipi* with the *Bishops*, the *Officers* of the *Church*, and *Deacons* the *Overseers* of the *Poore*: To *Ephesus* he calls the <sup>f</sup> *Elders* of the *Church* some of them certainly were of the *Laity*, for he taught them <sup>g</sup> *publickly* from *House* to *House*, yet these <sup>h</sup> *heaf-ter intitulies* *Emm<sup>on</sup> & Bish<sup>op</sup>s*, or *Overseers*; He instructs how a *Deacon* should be qualified: and how <sup>i</sup> *Bishop*; if in neither of these a *ruling Elder* be intended, either he has no *Office* or no *instruction*: <sup>k</sup> *Elders* also whom after he calls <sup>l</sup> *Bish<sup>op</sup>s*, he appoints to bee *ordained* in *every City*: I suppose in that short time after the first preaching of the *Go<sup>o</sup>pel* there could not be many *Congregations* in *every Cretan Citi<sup>e</sup>*, so remote from the *spring*: Not such store of *Pastors* to *ordaine Bish<sup>op</sup>s*, in the *plural*,

plurall, in every Congregation, if he intended only Pastors, one in that scarcity suffic'd for one Church. If it be objected, those qualifications, as <sup>a</sup> to feed no novice, <sup>b</sup> apt to teach, &c. are <sup>c</sup> peculiar to the Ministry, tis answer'd. 1. By reddendo *ingula singulis*, all being spoke to both, let either take his respective Office. 2. There is a feeding *tam virga quam doctrina*, by the word, by the rod, by example, by all. 3. Nor is it so improper for a Lay-Elder to be <sup>d</sup> διδάσκως apt to teach; now under the New-Covenant when the Law shall <sup>e</sup> be written in our hearts, when <sup>f</sup> Gods Spirit shall be poured upon <sup>g</sup> all flesh; which promise (sayes Peter) is to <sup>h</sup> us and our children; either we are not of this New-Covenant, or we should be so qualified as <sup>i</sup> to enter into the holiest by the *blood of Jesus*, that new and living way which he hath consecrated; whereby we are no more strangers, but fellow Citizens with the Saints; those expressions <sup>j</sup> edifie one another, warn them that are unruly, prove all things <sup>k</sup>, know what to answer, <sup>l</sup> let your communication be to the use of edifying, that it may minister grace to the hearers, &c. are directed to <sup>m</sup> all the brethren; and what imply they but an aptitude to Teach, not by way of Office (for I explode those extravagancies of unsteddy zeale) but by way of private admonition information, or <sup>n</sup> reproofe suitable to that grace which is given every one according to the <sup>o</sup> measure of the gift of Christ, and that *Office* of Eldership to which he is called by the Congregation.

Custome indeed has appropriated this word Bishop to the Clergy, and therefore this sense will seem uncouth, though anciently it was ascribed to <sup>p</sup> Emperours as publick super-intendents, the true English of the <sup>q</sup> Originall: But <sup>r</sup> oncessu, it argues nothing for a *Lord Diocesan*, claiming as inherent to his Office, a *sole* power of Ordination and Jurisdiction: Bishop no man checks at, as it intends a Presbyter but as it induces Prelacy, *viz.* a stately supereminence *Lording* it over Gods heritage and their own brethren, equally with themselves divine: A meere politick innovation when the Clergy wantonil'd in prosperity, to intaile pomp and secular dignities to their own Tribe; working by their advantage of learning, upon that blind devotion wherein they had long muzzled the dull Laity:

so darkning their shop like the subtle Tradesman, to vent the better his *bad* Commodities

*Conf. L. Later.*

Farre from Primitive was the erection of a Parish and long it was that Christianity was exercized in Corners ; is it probable that a Diocetic could be instituted before a whole Province were converted or at least countenanced the Profession by a Law ; we finde no boundary for Episcopall Jurisdiction in the Scripture ; both <sup>a</sup> the Articles of our Church, <sup>b</sup> the harmony of Confessions, and our <sup>c</sup> Statutes, strongly imply no *ius Divinum* in Episcopacy if they doe no more.

<sup>a</sup> Art. 34. 57.

<sup>b</sup> S. 5. 10. 11. 16

<sup>c</sup> Stat. 37. H. 8.

17 Ed. 6. 2.

1 E. 1. 1.

*Beil. Gildas.*

*Godfrin, &c.*

<sup>d</sup> *Geri. Tilbur.*

*de eius imp.*

*Sargiunc Jan-*

*Co rum donber*

*nianis Ecclesi*

*primatiam o. 11*

*nuit.*

<sup>a</sup> *Act. & Mo-*

*rumenta, p. 50.*

<sup>b</sup> *An. 31. H. 8.*

<sup>c</sup> *An. 34. H. 8. cap.*

<sup>d</sup> *An. 31. H. 8. 32*

*Le Pat. ne done*

*severall Ages Diocesses*

*have been erected, and againe destroyd*

*because*

*the Church o.*

*Englund was*

*founded in the*

*State of Pre-*

*lacy per le Roy*

*& ces ancestors*

*de carl Cardys*

*cofe 5. Rep. 120*

*le Roy pref. 11*

*apers 3. six mays*

*per laps, qua*

*cet que fuit*

*foundue per le*

*Roy id.*

The first that planted this Government in *England* was *Austin*, who having Christned King *Ethelred* forgat not to negotiate the interest of  *Rome* in erecting the Hierarchy ; The Monke swells to be an Archbishop, and being so, stomacks a sort of poor humble Christians that had long before (*tempore ut scimus summo Tiberii Casaris*) about five years after the Passion been planted at *Bangor*, and living meekly and in low condition decryed that pompous dignity as a *Monster*; the proud Priest incenses the new Christned Prince against those poore soules; yea and himselfe marches to the slaughter, where in one day not lesse then twelve hundred submit to Martyrdome with <sup>a</sup> patience like that of Lambs, rather then acknowledge his authority : whence <sup>b</sup> one observes that *Canterbury obtained the Primacy by first shedding the blood of Mariys*. Since this in severall Ages Diocesses have been erected, and againe destroyd at the pleasure of the Prince ; <sup>a</sup> *Dorchester* was anciently a Bishoprick, and so was *Shirborn*, <sup>b</sup> *Chester*, *Gloster*, *Peterborough*, *Bri, or, Oxford*, were incorporated to be Seas of Bishopships by the Letters Patents of *Hen 8.* The Bishoprick of *Man* was anext to that of *Chester*. And I see not why the same reason of state that extended the Diocesse of *Lincoln* to 1250. Parishes and shard out to that of *Rocester* but <sup>c</sup> 98. may not (without entrenching upon Divine Right) mount every single Parish or Presbity to a Diocesse, unlesse the *circuit* of a Diocesse be *number of Inhabitants, extent of Jurisdiction* be evidenced from the Text which none pretend.

I am not yet convincd that any discipline is of Divine Right, my doubts shall be anon discourid : I wander not so wide from

my

my own profession as to determine this or that in another, only so farre as a common Christian is oblieged to enquire; me thinks in three respects, Prelacy thwarteth the drift of Christ in the institution of his Gospel, and his own practice.

1. In the loftinesse of their Pompe: Christ indeed was a King but not of this world, it was<sup>a</sup> of heaven; his<sup>b</sup> Scepter was that of righteousness, his enemies sins, and those he came to vanquish, not dominions; <sup>c</sup> he has no outward form, or comeliness, and when wee see him, there is no beauty that we should desire him; <sup>d</sup> though within he be like the Kings daughter all glorious, yet <sup>e</sup> sufferings and contempt are his inheritance; <sup>f</sup> Of all men for his sake, were his to be hated; <sup>g</sup> the Scribes indeed covet the highest roomes, enlarge their garments and be called Rabbi, but (descants our meek Jesus) Bee <sup>Acts 14.21.</sup>  
*yee not called Rabbi, for yee are all brethren, be yee humble for I am so;* Through many afflictions, much want, must wee enter into his Kingdome; *non est è Terris mollis ad astra via.*

2. In their ceremonious Services: God is a spirit, and must be servd in spirit, which is so pure and simple, as it is soone cloggd with outward formes from inward elevations, quicknings, motions; in the innocence of this Service there need no other instruments, then the eye, the eare, the tongue, nay, and without them, bee there the heart; a sigh, a groane fetched from a panting soule is of more impott then the Sacrifice of a 1000 bulls; Every day now that the vaile is taken off is to him a Sabbath; the whole world a Church, all Creatures are as Crosses; the soule must not be stinted, but as boundlesse to enlarge it selfe, as the God it worships; why then as though living in the world, are we yet subject to Ordinances? *Let no man judge you in respect of meat or drink, a New Moone, a Holy day, or the Sabbath; which things have but a shew of wisdom and will-worship:* why not read without a Hood, a Cope, a Surplesse, why in this part of the Church; if it be most to edifying, why travers we to that? why bow we to the East as not God equally at the West? Is not the heart delighted in the Service-selfe, but it must be sensuallized and amild with the melody of an Organ? *The* <sup>Col. 2. 13. &c.</sup> <sup>Gal. 4. 9.</sup> <sup>Non musica cor-dulata sed cor.</sup> <sup>Hom. 4. 7. 19.</sup>

dome of heaven, is neither meat nor drink, Hymns or anthemes, white sleeves, or Silplisse, but righteousness and peace, and joy in the Holy Ghost.

3. In the nature of their censures: The weapons of Christ's warfare are nothing carnall, *He smites the earth with the rod of his mouth, with the breath of his lips does he slay the wicked:* Such as revolt, he reduces by the Spirit, not the Sword; if he be obstinate, he withdrawes from him, or at most ejects him as unworthy of him: If any man that is cald a brother, be a fornicator, a rayler, a drunkard, &c. with such a one <sup>vn</sup> <sup>th</sup> <sup>a</sup> <sup>ou-</sup> <sup>vi-</sup> <sup>des</sup> <sup>er</sup>, no, not to eat, (no, not at the Table of the Lord, if we eat there.) Those sonnes of thunder were rebuk'd when they cald for fire, *yee know not of what spirit yee are;* His conquest is by sufferance, whereby hee puts to silence the malice of evill doers: <sup>b</sup> The Church is a Dove, an undefiled one; she neither plumes upon her prey, nor tires upon the bones, neither have her feet tallons, nor is her beak bloody: Indeed her garments are sometimes red as those that tred the Wine-prefse, but it is with her *own* blood shed by others, not with the blood of others shed by her: The passion of *Elsha* that hurried him to a curse, which tore in pieces forty and two little children, that cald him bald-head, has no approvement in the Gospel; Those precious flames in which the Martyres suffered, have kindled as many Converts as sparks; Gospel meeknesse *melts* a soule, when the fierce Law perhaps may beat it into powder, but nothing soften it.

How monstrous then are those High Commissions, firings, croppings, imprisonings? &c. The Sword, the Fire, the Axe, have been expedients proper for *Mahomet* and the Heathen to establish their impostures: Christianity has a peculiar efficacy to propagate it selfe, <sup>a</sup> *non resistendo sed preferendo*; The power of the word, and the humility of Professors: oh the patience of the Saints; these brandished with <sup>b</sup> *Stephens* spirit cannot be resisted; will easily subdue that <sup>c</sup> *spiritual wickednesse* against which a Christian wrestles, will levell the *highest* thoughts with the earth, casting down imaginations, and every high thing that exalts it selfe against God, bringing into captivity every thought to the obedience of Christ; the <sup>d</sup> *whole* (yea

<sup>a</sup> 1 Cor. 6.17.

<sup>b</sup> 1 Cor. 11.4.

<sup>c</sup> Mat. 10.14.

<sup>d</sup> 1 Cor. 5.5.

<sup>e</sup> 1 Cor. 5.31.

<sup>f</sup> Si vis sincere,  
dilece pati.

<sup>g</sup> Cant. 6.9.

<sup>h</sup> 2 King. 2.23.

<sup>i</sup> 24.

<sup>j</sup> Sarguis mar-  
tirum usi semen  
Ecclesiæ.

<sup>a</sup> Austin.

<sup>b</sup> Ad. 6.10.

<sup>c</sup> Ep. 6.12.

<sup>d</sup> Cor. 5.5.

<sup>e</sup> Cor. 10.4.

<sup>f</sup> Eph. 6.12.

<sup>g</sup> *Avulsa est te-  
tum exortum hi-  
erarum belluni-  
versam amatu-  
ram Dei.*

(yea and *only*) armour of God, what is it, but to have our loynes girt with truth, to have on the brete-plate of righteouſſe, to have our feet shod with the preparation of the Gospell of peace? to take the sheild of faith, the helmet of salvation, the ſword of the ſpirit, and that's a ſharp one, *the word of God*? with which (if we believe God) we may be well able to quench all the fiery darts of the wicked, without the aide of Steele; an instrument ſo preposterous that it never thrivd when it was ma-  
 naged *by believers*; it never fail'd to promote the Gospell, when it was exerciſd *upon them*: Nor indeed did ever the Gospell need thofe ſecular fomentations, till its genuine cenſure *Excommunication* began to be contemned; which was occaſioned, when the Clergy (who pronounced that awfull ſen-  
 tence, which excludes men the ſociety of Saints) grew loſe in conuerſation, and proſtituted it to their paſſion, or their in-  
 terest for tythe of mint and rue, whereby it became a cenſure temporall, cuſtomary, and no more valued then a Law-Pro-  
 ceſſe; and ſo it is, and will with us continue, untill the bleſſed Sacraſtent bee reſtored to its proper right; when all that are prophanē or ſcandalous, or ignorant, may communicate, who will ſhortly care to doe ſo? commonneſſe to all makes it, if not by all negeleſted, yet worthy receivd by few; shame it is, that high Miftery which is fortified with cauſtions more then any, ſhould become a thing of course, and proſtitute to the will of all; he that knowes hee may be excluded for unworthineſſe, will be the more inquiſitive what it is; the more carefull that he may deſerve it; the more fearfull to bee Excommunicate: Pardon this digreſſion.

'Tis the *miracle* of Christianity beyond all Religions? by love, joy, peace, long ſuffering, gentlenesse, goodneſſe, faith, meekneſſe, temperance, &c. to aſſault powers, luſts, ambitions and ſubdue them; to ſcourge the diſobedient and reduce them meekly, with a ſence of their own shame, of the purity and innocence of profession; an invincible argument of di-  
 vinity in the *Author*, of power in the *ordinance*.

In ſumme, Prelatick worship in the *whole* bulk feernes for-  
 mall, ſenſuall, politike, without proportion or adequatneſſe to Gods Eſſence, which is *spirituall*, and ſuch as muſt be ſervd  
*Turpis est pars que cum toto non convenit.*

\* 1 Rom. 9.  
 \* 2 Act. 21. 3.  
 \* 3 Cor. 11. 3.  
 \* 4 Lnk. 24. 32.  
 \* 5 Xlt. 1. 21. v. 17. 18.  
 \* 6 flim'arunt p-  
 \* 7 prigerunt Step.  
 \* 8 zel compuncti  
 \* 9 sancti cor. c. B. 2.  
 \* 10 Act. 2. 37.  
 \* 11 Act. 7. 55.

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in a spirit, purely, in simplicity, with a heart burning,  
 a pricking, keeping a constant intercourse betwixt God and it  
 selfe, so that it can like Stephen look stedfastly to Heaven;  
 see Gods glory, and Jesus at his right hand without other  
 ceremony then a flame of zeale; yea, and that more fee-  
 lingly then by an Image: *Da Christianum, & scit quid dico.*

## SECT. XII.

## A second scruple, Resolvd.

**T**hough Episcopacy be not primitive in its sole power of Ordination and Jurisdiction, yet tis ancient in the Church; *Et si assuetis mederi possis, nova non sunt tentanda;* Let us reform the persons, if they bee, or have beene amisse, not eradicate the *functiones*: Shall wee have no Judges because the Law has been corrupted?

Ref. Antiquity is considerable in respect of Gods prescription or mans practice; Gods command or mans custome, either in respect of Essence, or observation; what is ancient in the first fence is no way alterable, what is ancient in the other may bee error, & *multitudine errantium non parit erroris patrocinium*, nor ought we to enquire what others have done before us, but what Christ has done before all: *Veritas non est tempore mentienda, sed numine*, enquire we not, what day this worship began, but what worship it is, that began that day.

If we may nor disclaime this error, which was introduced by the ambitious Clergy for their own interest, why reform'd we any? Many Rowish Tenents (which we justly explode) can pretend as deep antiquity as this, and as many followers, yea and as large a circuit, but *consuetudo alicuius temporis, patrie, & loci non est alleganda in iis que de jure communi omnibus conceduntur*; The Scripture is the rule of all, by that must we all square belief and not by *Customes*. Nor is it argued against the name Bishop, but the encroachment of an exorbitant Dignity under that Title, reduce them to their principles and they little differ from a preaching *Presbyter*: The function (sole Ordination

Nor quid alii  
 ante nos fecer-  
 runt, sed quid  
 Cor. plus ante  
 venies, Bern.

Primum non  
 sit in uno  
 quoque genere  
 est regula rela-  
 quationis.

Ordination, sole Jurisdiction) has been reason'd mischievous, take away those, and adue *My Lord.*

The persons (as many are) may be learned and commendable though it adde nothing to their repute, that they accept a dignity so preposterous to the *humble* life of Jesus ; nor did ever a Bishoprick make a Divine *more* good ; he that is good, yet a Bishop would be the same, were he but a Presbyter, or otherwise, he is only good with an aime at greatnessse, and therein evill, and not worthy of that calling, whose chiefe reward is, *Conscience of the work.*

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### S E C T. XIII.

#### *A third scruple, Resolv'd.*

**I**T reflects much to the disparagement of those *Worthies* that first laboured in the Reformation.

*Ref.* Those first weeder like the good Kings of *Judah* may be said to doe all things well, but the \* *High places* were not removd ; perhaps weary with the toyle of that mighty enter-prise, they left this *soft bed* of the Hierarchy unweeded, as most opportune for their own repose and solace : Allow all men their infirmities, *Pomp, Title, and Revenue*, are such temptations, that even the *now most zealous* of our Ministry are not therewith to be entrusted ; the flesh is fraile, and the Devil wants not glosse to varnish, what hee has a will to *vent*.

But more charitably ; To me it seemes more wondrous that in that *first* glimmering of light they were able to unlade the Church of so much rubbish, then that they clenst no more ; That which was not made *peccatum repente*, cannot be presumd to be made *repente optimus* : The enemy sowd his \* tares when men slept, we need be full awake to make a full discovery ; our *Dwarfs* upon their shoulders may ken farther then those *Gyants* ; \* *Ie-* \* 1 K. 22.43  
bosphat purgd much, *Hezekiah* more, *Isiiah* more then both. <sup>2</sup> K. 18.4. & 23.3.

Perhaps power overawed them, or it might not be season-able to unplume the *gay* Church at once of all her surreptitious feathers, <sup>3</sup> or perhaps the peoples heart were not as yet *prepard* ; evident <sup>2</sup> 2 Chr. 20.33.

See the Com. evident it is, that those blest Fathers purposed more then they could effect, for they urgde the observation of the present, in the commi- with an *U*ntill that Discipline acknowledgd Primitive, and ne- nation against ccessary, should be restored. sinners.

However, Those first Worthies were not *Apostles* to whom nothing might be added; nor are ours so undivine, as not able to ken an error; we cannot say they were *more* then men, nor are ours *lesse*; The \* Poet trifles, nor is this age more vicious then the former, nor *lesse* learned or indultrious; The <sup>a</sup> Doctor has well reasoned, That there is no *decay* in nature; The time of man is nothing shorter then it was in *Davids*, *threescore* yeares and *terne*, nay, we can instance those that attaine more then *four* score, yet is not their life a *paine*; nimble invention has perhaps sublimated vice to indulge the *body*, so has it refind knowledge for the solace of the *soule*; even theie sad warres can evidence an *Horatius*, a *Cocles* an *Epaminondas*, a *Cicero*, yea and an <sup>b</sup> *Ephestion* and *Parmenio*; I see not why it may not an *Augustine* or an *Ambrose*; wee have volumnes as mellifluous and as *deep*; yea, and men of as *holy* conversations: Acts we see of as much *gallantry* as ancient *Rome*, why may we not of as much judgement and *ingenuity*: Gods Spirit is of as strong an efficacy and as *free*: 'Tis in the *last* Age that all the Kingdomes of the World must become Christ's, and he shall reigne (I suppose spiritually) for ever and ever.

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## SECT. XIV.

*A fourth scruple, Resolvd.*

**T**He King has sworn at his Coronation to maintaine the *Bishops*, and *Churches* committed to their charge in all Canonicall Priviledges; *Ergo*, being oblig'd in conscience, he cannot condiscend to an extirpation.

*Ref.* That Oath which our King took, is indeed throngd with unaccustom'd cautions in the behalfe of Prelates; I enquire not by whose subtily those cautions were so providently inserted, but *clausula inconsueta inducunt suspicionem*: yet the

the words runne so to observe them as *every good King in his Kingdome ought to protec<sup>t</sup>t, the Bishops and Churches under their Government*, <sup>a</sup> implyedly so farre as they are found consistent with the peace and happiness of his Kingdomes : we see how high this controversie is swoln ; *magis pereat unus quam unic<sup>us</sup>*, one function then the whole Kingdome : better a mil-chief (were it so) then so <sup>b</sup> publike an inconvenience.

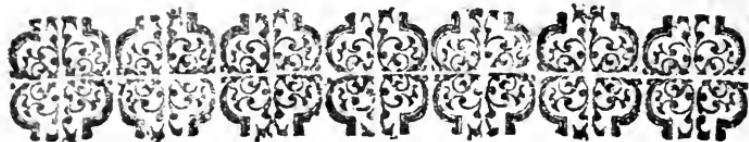
*Vbi aliquid gener. liter. con-  
cedatur, iust  
lex exce<sup>t</sup>, tig-  
ut ne sit con-  
tra ius, si qu<sup>o</sup>d:  
11. Rep. 78.*

But more fully : The King at the same time sware to main-<sup>b</sup> *Iura publica  
ex privatis pro-  
mis<sup>is</sup> decidi  
no<sup>t</sup> debent.*  
taine the Lawes established ; may he not therefore condicend to alter or repeal a Statute ; Hee has already disabled them in some Priviledges, their Votes in Parliament ; the reason that guided his Majesty not to preserve that Right, will acquit his conscience in the recidue, *Vbi eadem ratio, ibi sit ea-  
dem lex.*

There is no humane Law but is subject by the fundamen-  
tals of this Government to be alterd, repeald, *Omnibus con-  
currentibus que in jure requiruntur* ; and no sooner is a Law repeald, but both his Majesty and his Subjects are disobligrd from a further observation, for the *Law* (which the King has sworn to maintaine) enjoynes, that it should be so ; Oaths bind them to obey Lawes no longer then they are Lawes.

To conclude : The <sup>a</sup> King has profest that he left the *Scots* <sup>a</sup> *Speech in  
a most peaceable and contented people* ; yet did he there con-  
descend to abolish Prelacy : I suppose *England* has not de-  
servd to be made lesse contented, I am aslurd it is high time  
that it be made more *peaceable* ; and conscience is the same  
in all climates.

*Parl. Dec. 2.  
1641.*



## The Second Division.

### SECT. I.

How the Presbyteriall Discipline conduces to advance the  
true Interest of England.

Church-Government by the Hierarchy, seems so riveted and enterwoven with this *Civill*, that an extirpation cannot be, without a rupture and discomposing the *fundamentals* of the State: To resolve this; Tis said the superstructures in Episcopacy are so *incongruous* to the *Gospel*, that no reason of State can be of Authority to continue them: if we pare them to the *levell* of the *Word*. It is no other then a Primitive *Presbytry*; which by speciall providence has a rare aptitude and fuitablenesse with this Government, as it has with the Religion established:

<sup>a</sup> *1. id. Sat. 21.* *Et summa ratio est qua pro religione facit.*

<sup>b</sup> *H. 8. 13. 23. H.* Upon the casting out the *Popes* Jurisdiction, infinite were the alterations in the way of <sup>c</sup> Government, which upon mature debate were so supplyd that like a *Taper* snuft, it burnt more brightly; not that Church Discipline should be prostitute to *civill* interests, but so temperd in the exercise as it may illustrate, not clash with the *Law* of man, as it must not with the *Law* of God: God intended not *confusion* to a *State* when he commanded <sup>d</sup> *Order* in the *Church*.

<sup>a</sup> *1 Cor. 14. 40.*

<sup>b</sup> *1 Cor. 12. 28.*

<sup>c</sup> *Eph. 4. 12.*

<sup>d</sup> *Rom. 1. 1.*

<sup>e</sup> *Act. 6. 4.*

<sup>f</sup> *1 Cor. 9. 16.*

<sup>g</sup> *1 Cor. 12. 28.*

Now it istaken *pro Confesso* that the materials of Church-Government are specified in *Scripture*, *a Pastor*, <sup>b</sup> *eldero* constituted for the work of the *Ministry*, <sup>c</sup> *apostolique* <sup>d</sup> *separates* unto the *Gospel*, <sup>d</sup> *continually* given to *prayer*, and the <sup>e</sup> *Word*

Word, with a <sup>4</sup> woe if he preach not: Then <sup>e</sup> *Strakers*, powers, <sup>d</sup> *Cor.9.16.*  
governments, constituted and <sup>f</sup> *set over* the multitude for or- <sup>e</sup> *Cor.12.28.*  
ders sake, instild <sup>g</sup> *apostoltes apostolice*, preceding <sup>f</sup> *1 Thes. 5.12.*  
*Elders.* Lastly, <sup>h</sup> *Decons* added upon the murmur of the Gre- <sup>h</sup> *apostolice*  
cians for the distribution of Almes.

If wee shall throw aside that overgrown lumber of Arch-  
Bishops, Bishops, &c. which has by the indulgency of a blind  
age over-shot, and shadowed the *naturall* seed, we shall dis-  
cover even *low* at ground, those very Officers in substance al-  
ready with us settled in every Parish, by the name of *Minister*,  
*Church-warden* (an <sup>\*</sup> Officer corporate, of Antiquity and power  
in his *Essentials*) and *Overseer* of the poore, refind by the late  
<sup>1</sup> Statute: All these are Officers in a *Presbytery*, and sufficient  
for *all*; and every wheele being already in its proper motion,  
every person in his station: it is demonstrative that the thing  
is as with much ease settel as the act pass'd; little confusion  
in the alteration, were there a concurrent fence of the three  
Estates.

Now with what qualifications these Officers should exercise  
their Authority is the grand dispute: That found <sup>k</sup> divine sayes <sup>k</sup> *Patetur A-*  
*well*, The Apostles settel in severall Churches some Rites and *postulos in Scrip-*  
*Customes for Order and Decency*, which they did not write, <sup>l</sup> *Guard. cel. Ecu-*  
because those Rites were not perpetuall but free, and *pro com-*  
*modo & temporum ratione* might be altered and adapted to time <sup>m</sup> *ta. di. scip. per-*  
and place: what things are necessary unto life or faith, are <sup>n</sup> *sell. Luct. 6. C.*  
*aperte*, and *abunde* written; To which *essentials* and *fundamen-*  
*tals of order in matters of perpetuall use, and universall*  
*reason, there must bee absolute submission*; but in circum-  
stantialls there is a latitude to determine, from generall rules of  
the word and common principles of prudence, what may tend  
best to order and decency, with respects of states, times, persons,  
places gifts: This is not to adde to the word, but to give it  
luster and advantage to the *better edifying*; <sup>o</sup> *Paul* became all <sup>o</sup> *Cor.9.22.*  
things to all men, that by *all meanes* he might save some:  
Therefore at *Hierusalem* he complyd in <sup>m</sup> purifying to avoyd <sup>m</sup> *21 Act. 24.*  
scandal, and after hee pretends <sup>n</sup> *Pharaisme* to gaine a party: <sup>n</sup> *23 Act. 6.*  
Something at *Corinth* he deferres to set in <sup>o</sup> *Order* till he came, <sup>o</sup> *1 Cor. 11.34.*  
probably that upon view of their condition he might adapt <sup>1</sup> *Titus. 3.10.*

<sup>a</sup> Tit. 5.

Ordinances for their edification; and when <sup>a</sup> Titus came to Crete, he was upon view, to set in order things that wanted.

<sup>b</sup> Cor. 14.33.

God is the <sup>b</sup> God of Order, not *confusion*, which must necessarily ensue, if the same forme of exercise must be by Divine Right enforc'd upon *all* States, since that form might be decent in *one* Civill Government, which were preposterous to *another*: Either, but one State-Government is Divine, or no Church-Discipline in the forme, though it be in *matter*.

Now the forme which is cald the *Presbyteriall*, has the approbation of all those Churches that are *reformed*, Their zealous contest for it, and uninterrupted practice of it, argue it neither dissonant to the Law of God, nor destructive to that of man, *sæpe viatorum nova, non vetus orbita fallit*: Tis more prudentiall (when things are in *æquali gradu*) to accept that which has been experienced, then run the hazard of a new invention, which, what it is, few men know, what it will be, none: The sympathy and proportion that it beares with the English Government will bee more evident by a modell thereof, which shall bee briefly represented, thus in generall notions, without intention of exactnecesse.

*O: id.  
Fidelis quicunq;  
qui dolore,  
Alterius discit  
posse carere tuis.  
Tibui.*

## S E C T. II.

*A briefe extract of the Presbyteriall Government.*

<sup>2</sup> Thes. 3.14.<sup>3</sup> Thes. 5.12.<sup>2</sup>.

First, There is an *Eldership* in every Parish compos'd of the Pastor and such number of the Lay-Inhabitants selected by the (*Vox populi*) the major vote, as best suits with the *nature* of the people and *scituation* of the place: This Assembly meets weekly, and has authority to enquire into the conversations of the Parishioners lewdnesse prophanesse, negligences, &c. and upon transgression, first privately, then solemnly to admonish, withdraw communion, as the Apostle orders, that they may be ashamed: To suspend from the Lords supper upon contumacy, and conclude inferior differences arising within it selfe.

Secondly, Within a hundred, division, or rurall denary, there is a *Presbytery* compos'd of the Ministry and some Lay-Elders sent out of every Parish; This Assembly meets Monthly, or &c.

at

at some certain place and time, with power to censure persons obstinate against their Elderships, to inflict deeper penances, to correct exorbitancies of the Ministry or Elders, reprove scuds, dissensions, factions, &c. To institute, examine incumbents, determine the exceptions of the Parish against their Minister, make returns to the Proces and Writs of Common-Law as did the Bishops, &c.

Thirdly, there is a *Provinciall Synod* composd, &c. of some selected persons out of every Presbytery in one County, who Assemble yearly, or oftner if occasion bee, to resolve greater doubts, satisfie scruples, supprese factions, receive appeals, redrefie grievances committed in the subordinate Classes, &c.

Fourthly, There is a *Nationall Assembly* or Convocation composd of a proportionable number, selected out of every County, where references, differences in Synods, appellations grievances, doubts are examined, disorders in the frame of Discipline receiv'd, Cannons added, altered, abrogated, explained, Articles of Religion vindicated, Innovations abolisht; generally the *whole Kingdome* in point of Religion surveyd and represented by the Agents of every County: And what shall bee thought fit, to be prepared there, and tendred to the Parliament, with which it is Assembled; by Authority whereof after mature debate, their Constitutions (or as many as are thought fit) are to be enacted as a *Law*; by whose compassie and direction all the *subordinate Classes* must steere their proceedings, without adding any thing of arbitrary resolution, for *misera est servitus ubi jus est vagum.*

This rough draught being polish'd by ripe and sound debate, and duly qualified in its severall Classes with respective powers, limitations, restraints, injunctions, which we submit with all humility to such as are thereto authorizd, &c. will sufficiently hint to an ingenious apprehension, that thereby these and the like advantages may probably result to this Kingdome.

Rep. 6. 42.

## S E C T. V I I.

Several advantages that probably will accrue to this Kingdom  
by a Presbyteriall Government.

1. It unites more exactly with the Common Law, in those  
requisites wherein the Ecclesiasticall conizance is usefull,  
Ordination, suspension, deprivation, judgements of the Idiocy  
of persons, subscriptions, institutions, plenarty, collations,  
ex-communications, Cure during vacancie, &c. may with as much  
gravity and no lesse justice be executed, ordered, adjudged by  
the Presbyterie, and certified by their President, and *Common  
Seale*, as by the Ordinary: A person making benefit of his  
Office, and *single* in the execution, *Plus vident oculi quam occu-  
lus*; and in the multitude of Counsellours there is wisdome,  
safety. *Lapses*, as formerly, may occure to the Crown. Pa-  
trons may invest in Churches presentative, and suits of them  
determined by the Law as donatives. <sup>b</sup> Loyall Matrimony  
<sup>b</sup> <sup>2</sup> <sup>50 Ed 3. 15.</sup> <sup>2</sup> <sup>5. 11 H. 4. 4.</sup> may be tryed by a *Jury*, where the woman is party to the suit,  
<sup>c</sup> <sup>12 Ed 2. Breef.</sup> as well as now it is where she is not party; and as it is now  
<sup>481. 50 Ed. 3.</sup> <sup>c</sup> when the issue is *nient sa feme*: Bastardy generall or beyond  
<sup>151. 7 H. 6. 1.</sup> See within the Statute <sup>25. Ed. 3.</sup> *de natis ultra mare* may be  
<sup>2. 1. 8 Ed. 4. 12. a</sup> tryable by a *Jury*, <sup>d</sup> as now speciall Bastardy is. So Tythes  
<sup>d</sup> <sup>11. Aff. 20.</sup> may be reduced to the Common Law as it is, where the <sup>e</sup> King  
<sup>e</sup> <sup>38 Aff. 24.</sup> or his debtor is party, and as it is by the <sup>f</sup> Statute: Such things  
<sup>Dyer. 79. p. 52.</sup> <sup>f</sup> <sup>2 & 3 Ed. 6.</sup> onely being referred within the Conizance of Church-Disci-  
<sup>13. 5. Rep. 16.</sup> pline, as tend *pro salute anime*, and *reformation of manners*;  
<sup>Gaudreys case.</sup> that the Ministry be neither diverted, nor subverted, by in-  
termeddling with those intricate and factious causes which are  
*pro pr. vato interesse.*

2. A suppression of the growth of Popery, Heresie, Factions,  
Divisions, &c. all that are destructive to the Law and Gospel; and  
indeed things are swoln to those luxuriances in opinion and pra-  
ctise, that no discipline lesse strict then this can raunge people  
to any unity or order, so far as for the publike it will be *necessary*:  
Here the Lay-Elders being scattered in all corners of every pa-  
rish, are opportune to be informd, and being awed by the supe-  
rior

superior classes are ingagd to diligence and truth in duty : So that the least extravagancies ( more then in respect of tender consciences the Law connives at) cannot start up, or blossome, but immediately it will be discovered and blited ; either by admonition in the same parish reducing, or by citation to the Presbyterie, inforcing absence or reformation : *Thorns and snares will be in the way of the froward, but he that keeps his soule, shall Prov. 22. 5.* be free.

3. A restraint of vice, prophanenesse, libertinisme, &c. upon the aforesaid ground of aptitude to be informd, and handinesse of correction : We are by the common enemy (glorying in his confession) traduc'd as libertines ; an objection not easily evaded if we consider how long a deboist person may carere in his beloved sinne ~~without~~ without a check ; those former Courts being <sup>Anno 52. vulpes non capitur laqueo.</sup> ~~vacare exiguis~~, intend those small slips, curses, ~~othes~~, lying, drinking, &c. or by the preposterous way of punishment, it more often ruind the offendour then his *finnes*. <sup>Adag.</sup>

Loe here that objection for which this discipline is traduc'd, as too inquisitive and prying : Tis answered, he that has integrity dreads no inquisition ; hee that has *none* requires it : Rulers are not a terror to good workes, but to evill : *Art. 13. 3.* therefore afraid of the power : Doe that which is good, and thou shalt have praise of the same : *Smite a scorner, and the simple will beware ; reprove a man of understanding, and he will understand knowledge, Prov. 19. 25.* He is no Christian, but in somm that has not a discreet zeale, and zeale is of the nature of fire which burnes on till it reduces all to its owne nature ; *Quid statis otiosi* was a scourge to the idle : Nor can malice in an Officer be presumed, since he is chosen by the publike Vote ; or if it be, it cannot be injuriously active, since it is ballanced by others that have equall power, and those others are by a superior classes ; and he that repines at a *free publike act*, has too much of Libertinisme and selfe-pride, and too little of humility ; *But Lex non favet delicatorum votis.* <sup>Mat. 20. 1. Rep. 9. 58.</sup>

4. Encouragement to diligence in study, to perfection in learning, to holinesse in conversation ; when neither feare, nor favour, nor simony, by reason of that strict scrutiny of Presby-

## How a Presbyteriall Discipline will conduce

See. Trag.

Priv. 15, 19.

vers are able to advance an *ungifted* person : The Parish also is allowed, if not their choyce, yet all just exceptions against the chosen ; and when the unworthy are rejected, preferments are so manifold, that *Nunquam potest non esse virtutis locus* ; a pious learned man cannot want a Benifice, though he does friends : *In the way of the slothfull there will be a hedge of thornes, but the way of the righteous shall be made plaine* : Now what more encouragement to learning then assurance of reward.

*Honor alit artes, virtutem quis petit ipsam,  
Præmia si tollas.* —

5. Prevention of that scandal to our Church, *Contempt of Ministers* : some of the more pompous are contemned for their luxury, pride, and sloth : Others of inferior quality for their ignorance and indecencie ; these are not lesse fordin by reason of *poverty*, then those other infamous by reason of *superfluyty* : Most monstrous it is, to view a person honoured with holy Orders, *hackney* out his age for a ten pound cure, and the reversion of a castl Caslock, while his Lordly Plurallift riot without a thought of God, or his charge more then to reap the profit. The labourer is worthy of his hire, yes of *all* his hire, if hee be the labourer ; of *none*, if hee labour not ; Journey-worke is no performance, where the duty is personall : And indeed, none but persons of a narrow soule, barren capacity, obscure condition, would prostitute that holy function to such servility ; for which end, such are designedly taken into orders, that so the grand Prelates may be at leisure to serve their *owne* lusts, while their Curates are necessitated to serve the lusts of *others*, parting with their birth-right, freedome of reprove, like <sup>a</sup> *Esaū*, for a messe of pottage, or a meales meat with the *Lord* of the Manner.

a Heb. 12. 16.  
G. n. 25. 34.  
b 1. S. post det  
vers B. Parson  
De C. in Co. ii.  
D. le def. dit.  
qu. it suit d.v.  
le breife jur-  
chase demur-  
rant al E. ia  
Com. F. sed non  
a locat. or ear  
paxion ferri in-  
tund defrre re-  
c dent sur son  
benefice, &c.  
aut. r. non est  
dibensator, sed  
d. stipato<sup>re</sup>, nra  
Speculator, sed  
Stipulator.

c 21. H. 8. 13.  
Dig'ies case, 4.  
Rep. Drury id.  
Allon, &c.

Now we may remove this mischiefe with those two, *Non-residence* and *Pluralities*, and not before ; which the wisdome of our Common Law has so abhorrd, that as it does alwayes presume a <sup>b</sup> Parson to be resident upon his Benefice for the congruity thereof ; so it consters the <sup>c</sup> Statute strictly against Pluralities for their incongruity : Yet we may not rationally expect a surcease of these, till there be a more equall distribution of Church-revenue ; whereby all that are admitted into Orders,

ders, may be at the same instant provided a Benefice, and that a *single* one, but competent, as is directed, and worthy of so Honourable a function: That none may want, and none be pampered unto excesse: For Tythes, though I apprehend no *ius divinum*, yet I read a positive institution sequestring them, <sup>Layward</sup> *vid. M. Sec'd.* as an apt proportion (perhaps with respect to the modell of the <sup>High. of Tythes.</sup> ceremonials) for the Ministry; and the Law of God commanding obedience to the just I awes of man, has stamp'd this <sup>1 Pet. 2. 13.</sup> with a divine positive right: Therefore did the Common Law adjudge a Lay hand incapable of an impropriation till the <sup>f</sup> Statute, nor yet can he discharge his owne Lands in <sup>g</sup> *non decimando* by prescription, but he must averre a *modus decimandi* a <sup>f 32. H. 8. 7.</sup> <sup>g Evesque de</sup> <sup>1 Pet. 2. Rep.</sup> way of retribution, whereby in presumption the Church is not impayred: Now if Tythes were fully restored unto every Benefice (or in lieu of them a proportionable stipend which perhaps would occasion more *love* and less diversion) the Ministry would more contentedly acquiesce with their single cure, not roving after new preferment, and also be emboldred without <sup>h</sup> *Exod. 5. 7.* by respects to reprove the *sinfull, reforme sinne, preserve their function from contempt, not depending upon any for subsistence, but God and their owne integrity*: How can we expect their *tale of bricks, if injuriously, as h Pharoah, wee withhold their straw*: Some such equality of revenue must be, where a Presbyterie is established, lest the great ones have occasion to insult, and usurp, the inferiour to repine and mutiny; which (if ever) may be hop'd for upon the dissipation of the Prelates *unsutable* revenue, when in the totall summe, a larger income will accrue to the *immediate* use of the Ministry, then is now enjoy'd: Such therefore as traduce this Government as the occasion of poverty, or contempt unto the Church, betray much ignorance, or selfe-interest or self-will, and resent better some few dignities in their tribe, though the rest are sordid, then a *competencie* unto all.

6. Swarms of dronish people fostered up either in unnecessary services, as Chanters, Choristers Apparators, Promoters, &c. <sup>ignavum sive</sup> <sup>caus a praecepti-</sup> <sup>bus auctent.</sup> or luxurious, to foment, the riot and idlenesse of the Clergy, may be at liberty to employ themselves in services more profitable to their Countrey, more suitable to a Christian life, and <sup>not</sup>

## How a Presbyteriall discipline will conduce

not lesse advantagious to themselves. And *Frustra sit per plura, quod possit fieri per pauciora.*

H. 1. 10. 2.

7. A surcease of discord betwixt jurisdictions ecclesiasticall and civill ; *Cor eorum est divisum* ; Their proceedings, pro-  
cess. Lawes judgements, being divers, have occasioned as well infinite destructions in the clyent, as clashing between the re-  
spective Professors : Those triviall and expensive suits, quarrels,  
clamours, libells controversies, for mint and rue, slight suspi-  
tions as scandalous to Religion, as injurious to persons, will be  
abridged, and redresse given at home, by authority exercised  
for *conscience*, not for profit : *Et expletum reipub. ut sit finis  
litium.*

Extraz. Com.  
4. 1. tit. 6. c. 1.

8. An exact execution of spirituall discipline, as well with-  
out expense, as diversion of a Minister from his proper function  
of preaching ; whereas a Bishop having a Large Diocese, ei-  
ther could not throughly execute as was needfull in so great a  
charge, or he shall be so intangled with *multipliyed businesse*,  
that he becomes totally disabled to inforce his Ministry, or  
(which is as bad, he must performe by proxy ; therefore did  
*John 22.* divide certaine Diocesses, as that of *Tholouse* into  
five, and he reasons, *Quod in eorum singulis singulorum vultus  
nequit ut decebat unus pastor inspicere* : Because a Pastor in so  
large a Diocese could not, as he ought, know the severall coun-  
tenances of his charge much lesse their conversations ; which  
hee that shal officiate in one Parish, performes no more then  
duty, and shall have small leasure to be wanton.

9. By reason of that powerfull combination of the severall  
clases and their fast relation each to other, there will result a  
most pregnant security for *Religion* and the *Publike freedome*,  
which will sufficiently oust as well all opportunities as jealousies  
of violation, and so remove that Ball of discord, which has  
often hurried the stubborne English into combustion ; a peo-  
ple not lesse jealous then impatient to beare the yoke, and  
hardly attow'd without a sacrifice, and some sufferance even to  
Majestie it selfe. Provided that there be due caution that that  
holy Function and its power, bee not prostitute to by-ends,  
self-interests ; but that the advantage and eloquence of a Ser-  
mon be employ'd not to seduce, but direct the vulgar (like wax

apt to take any stampe) not to mutinies, but to wayes of peace and piety, not gadding into affaires of State, or foreign learning, as some most giddily have presum'd, distributing their *Utopian* doles of Prerogative and property, with more confidence then he that till threescore has bin exercised in the body of the Law: As there is mischiefe in inhaunsing of Prerogative, so to possesse the multitude with unbounded liberty, wants not its inconvenience. Monstrous it is, to heare Sctipture moulded into policie, as if Gods cause could not prevaile without corruption, or mis-applying of his Word, a Jesuite first invented that false gloste of *Pie fraude*: he thinks either that God heares not, or is not able to assist, who practices the falsies of the Devill. How often in lieu of Sermons have we been cloyd with Declarations? How often have the same Texts (*mutatis mutandis*) bin wrested to intend oppugnant causes: Both sides by a *Petitio Principii*, pretending *theirs* to be the Cause of God, not leſſe to the dishonour of his great Name, then to the abuse of the ſilly people, who have not leſſe to diſtinguifh beyond the *laſt* inveſtive, while a stayed judgment explodes the impudence of the Preacher, not leſſe then the ignorance of his gaping auditory.

God was neither in the ſtrong wind that rent the Mountains, nor in the earth-quake, or the fire: His holineſſe appears in a *ſtill, ſoft* voyce. Such whose tongues are ſharpe <sup>21 King. 19.</sup> as a two-edged ſword, *asorpi*, without naturall affection, 11, 12.

<sup>b</sup> *ἀσπεροι, διδοκοι* implacable, false accuſers, *πεπτεις, τετυ-*  
*ομενοι*, heady, high-minded, were fore-propheſied to have <sup>b 2 Tim. 3.3.</sup> *charitatis ex-*  
but a *μόρφωσις ἐρεζεις*, a form of godlineſſe, denying the *peries implacabi-*  
power thereof; From ſuch turne away, for of this ſort are they *les, calumniato-*  
*that creep into houses leading captive ſilly women* <sup>c</sup> *laden with reſ precipices in-*  
*finnes, led away with divers lusts, ever learning, and never able ſai* <sup>c</sup> *Beza.*  
*to come to the knowledge of the truth*: Yee know not of what <sup>c</sup> *Maliceritatis*  
ſpirit ye are: I am affiured not of *His*, who being reviled, re- *cumulatas pec-*  
viled not again; when he ſuffered, threatned not, but com- <sup>1 Pet. 2.23.</sup> *catis Graec.*  
mitted himſelfe to him that judgeth righteouſly: O let not  
the Pulpit be the forge of warre, of cruelty, for woe to them  
that build up *Zion* by blood, *Jerusalem* by iniquity; Let it  
allay paſſions, not imbiſter diſterencys: Tis perfect Gospel:

*Gal. 6. 1.*  
*2 Cor. 2. 7.*

*Off. & Exhort.*  
*vii. 1 Cor.*  
*13. 5. 6.*  
*2 Ver. 1. ad Cor.*  
*12. 13. Vox*  
*Præteres m. ill.*  
*1/2 9. 6.*  
*2 Cor. 5. 20.*

I<sup>t</sup> a man be overtaken in a fault, restore such a one in the spirit of meeknesse, not with a self-pride censure him to damnation, hurry him to despaire : Charity suffers long is not puffed up, *non agit insolenter*, behoves not it selfe unseemly, seekes not her owne, is not easilly provoked, thinks no evill, and he that has not charity, is as a sounding brasie, or a <sup>2</sup> tinkling Cymball : apter to be a Trumpeter in a Battell, then to be Embassador to the Prince of *Peace*.

10. Advancement of the true interest both of King and Kingdome, which is (as aforesaid) Unity in the true Reformed Protestant Religion : that so the Crowne of *England* being most powerfull in a *selfe-pruissance*, and most opportune for scitu-  
ation, may become the grand pillar of *that Cause* throughout the world, and being without jealouſie confided in, shall enjoy upon the interest of Religion, a trusty, and precious correspon-  
dence in all Christian States. For illustration.

#### S E C T. IV.

##### *How a Presbyteriall Government will conduce to advance the interest of the King of England.*

**S**paine and *Rome* had long ſince projected to erēt a joyn-  
t Tyranny over *all* Christendome ; in which huge ambition  
they were by none more obſtructed then the State of *Eng-*  
*land*, while Prince and people unitedly concurred in the afore-  
ſaid intereſt : This therefore as *ex diametro* oppugnant to theirs,  
those ſubtle pioners have laboured to undermine, as well by <sup>b</sup> fly  
practices, as bold invaſion ; but by ſell diſaſters, having expe-  
rienced *England* to be a *fiſora-d Beast*, (not oþerwile to be  
ſhackled till it be ſpent and tyred by its owne unrulineſſe and  
ſelfe combuſtions;) they have changed of late yeeres the whole  
drift of former Councells, and indeed like *Pharoah* have deſt  
<sup>c</sup> *Exod. 1. 10.*

<sup>b</sup> *The Ball of*  
*Pins.*  
*Attempt upon*  
*the perſon of*  
*Q. Eliz.*  
*c. Inv. in 83.*  
*Pozdner-plot,*  
*d Exod. 1. 10.*

Agents equipag'd with all ſuitable accoutraments are diſ-  
patched hither to negotiate peace ; free trade for ſauce and  
ſugar ; the Courtiers fancied to their reſpective humours ; nor  
gold,

gold, nor glosse is wanting ; Now this riot of peace rockes *England* into security, effeminate the martiall spirit, discontinues warlike preparations, neglegets confederates, engages the English traffique to that hot Climate for supplies of luxury and gold ; hence greedinesse of gaire, nummednesse of Religion, disgust of the strict wayes of godlinesse, a fraction in the reformed party ; nor are his emissaries, Priests and Jesuites (whom the Spaniard cherishes in <sup>2</sup> *Colledges* at a vast expense) negligent under the mask of peace, to gratifie their great Patron with the distraction of their own Country : to discover policies, corrupt Statesmen, possesse votarists with more affection to the Spanish government then their own ; chiefly to foment and sow jealousies between King and people, thereby to beget a *home-feud*, ingage the Nation in a self-worrying, exhale its owne brave spirit, which otherwise might press too vigorously upon the interests of *Spaine* ; this is actuuated by insinuating an emulation of the Spanish greatness ; that the Reformation is inconsistent with *free* Monarchy ; that the Neighbour Princes have attained absolutenesse by adhering to the Papacie ; that it is inglorious for a free Prince to be restraint by other *Law* then *Will* ; that now was the opportunity to gain an absolute command, when the people like the men of *Laish*, liv d secure <sup>1udg.17.7.</sup> wallowing in the luxury of peace, when the Romish party were at leisure, most ready, and want not power to secure successse ; when multitudes of the English Gentry who had consumd their fortunes in Court-wantonnesse were prepar'd for a recruit of wants, to become instruments of any Innovation.

These lie Engineers well forsaw, that if such a design were prosecuted, it must of necessity be supported by an influence from the *Romish*, and such male-contents as either burthend with their necessities, or awed by the Lawes would contribute to an alteration of the established Government ; in the ruines and smother whereof, they might shift into greater fortunes, or at least a more *tolerable* condition then the Law affords ; for having mounted (as the only trusty) into commands of strength, they conceivd it easie, either to raunge the Prince to their own turnes, or upon unliableness to dispatch him with as much activity as the two French <sup>3</sup> *Henries*, <sup>4</sup> the <sup>5</sup> *W.P. of Orange*.

<sup>2</sup> *Domay, Brus-  
sels, St Omers,  
Leiz, &c.*  
*Vid. First part  
of the Interest  
of Eng.p.1.*

c. H.P. of 18. 1. 16. Prince of *Oranje*, and perhaps *our own*, of whose courage and discourses they had jealousy.

Or should the stubborn people awake and struggle against the violation by a *home-feud*, wee evaporate the bravery of the Nation: when being worn destitute of advice and courage, we are expos'd naked to the invasion of that Romanist, whom the Conclave has long since invested with the right of this Crown, for the equity of that Bull divulgd by Pope *Pius* the Fifth, as notoriously unthrones King *Charles* (a profess'd Protestant) as it did Queen *Elizabeth*: Then must the Crown become *Romish*, or at least a dependant upon *Spaine*, not daring to confide in *this* by reason of oppression, or in any Reformed State for contrariety of Interest.

Now shall the King manage his great affaires by the advice of such Counsellours, whose interests are *truly only English*, shall his dependance be solely under God upon the puissance of his *own* subje&ts, shall he devote himselfe to be the *Head* of the whole Reformed Party, shall hee concurre to unite his three Kingdomes in one Interest; How invincible, how glorious shall the King of *England* be, what a flood of men, of treasure, will issue to back his enterprises, *Anglia Bistonio semper gens inclita marte*: the English were ever glorious for their courage; What brave spirits now rownd from their effeminacy, and experienc'd, are prepar'd to display his banners, what atchievement is it that hee may not accomplish for the enlargement of his Dominions, re-instating Alliances, to the increase of true Religion, the eternising of his glory: The experience of these warres (though at a dear rate) has instructed the world in the puissance of the *English*, not only in point of *courage*, but of *Treasure*, if it have a popular issue.

Doubtlesse as it is more greatnesse to bee awfull to enemies then to subjects; so it is more glorious to be King over a rich, free, courageous spirited people, then a scumme of dumpish, dejected Boores or Pesants; for hee is truly honourable that enlarges his Dominions not enslaves them, nor shall he be feared abroad, that is not belovd at home; there is spirit in that enterprise which is carried on by a *concurrent* fence of the people; he that is enforc'd marches without his *soule*.

*Præfer e patri  
am liberis regem  
daret. Sen.*

If the King therefore will bee great, let him be indulgent to *his* \* subjects, and they to *him*; let double interests be discarded, no two professions of such Religion tolerated, as clash and bandy, nor can concenter in any expedition: during which, no achievement can be undertaken, but it will thawrt the interest of one Party, which will stumble, and retard it, with as much sleight and zeal as the other presses onward: Finally, Let there be a full clear thorough resolution evident, to wipe of *colours* of any jealousy, and then both his own subjects, and all *Reformed* Churches will apply to the Crown of *England* with confidence and trust, will repose in it as an undoubted refuge, will support it with strength and glory; but this confidence can never be rivited, or cordiall, till there be a conformity with the *Reformed* party in Discipline as well as Doctrine: till wee oust all possibility of reducing Popery: till the head of this *Sheba* be cut off which can bee only now by the establishing a *Presbyterian* Government.

Such indeed there are that traduce a *Presbyterian* as no friend to *Casar*, and that it is not (as cryd that \* *Agagite*) for the \* *Esb* 3.8. Kings profit to suffer them: But if we fadome to the depth of interest we shall finde it imposture (witnesse those royalties of *Denmark*, *Sweden*, and long since for 50 years in *Scotland*) and fomented by such as have a *Bishoprick* in their hopes for their *own*, and not the Kings advantage: It has been a deep policy to have it thought that the Kings interest is engagd with theirs, that the King might support *theirs*, as he desires his *own*; to the great indignity of the Crown, as if its Rights were not supportable, but by the aide of their *Myters*: which experience teaches, to bee as little powerfull as that bruised reed, to which *Rabshakeh* compard the King of *Egypt*. No Christian Kingdome or State has such a Discipline as *ours*; The Romish scandalit it, as loose, unapt to execute the work for which a Discipline is intended, being dockt of those assistances which make it usefull in the Church: The *Reformed* explode it as Antichristian; and King \* *James* (whowell studi- \* *BASIAIKON*  
died the Interest of a King) protest, that he lov'd and honour'd ΔΩΡΟΝ, To those that lik'd better the single forme of Policy in the *Scotch* Church, then the many Ceremonies of the Church of *England*, that

that are perswaded that the Bishps smell of *Papa.*<sup>ll</sup> supremacy, &c. Bitter he is inced against those whom he explaines  
 1<sup>o</sup> lib. 2. pag 33. to be *Anabaptists*, who contemne all Civill Magistracy, infor-  
 34. minge people that all Princes are naturally enemies to the Church, and cannot bear with patience the yoke of Christ, who aspire without measure, raile without reason making their own imaginations the square of their conscience<sup>1</sup> that cry up such a parity which (sayes that King) can never stand with the peace of the Church, or a well-grounded Monarchy; and thet he advises his Sonne *Henry* not to suffer, unlesse for tryall of his patience as *Socrates* did his wife.

Nanijpe.

For such exorbitances as these, there is none thatts rationall does argue; nor can any that is fencible of the *true* English happiness and therein of his own, offer ought that may tend to discompose this frame of government, which while it runs in its proper channell, issues streames of plenty, honour, and content both to King and people: A strong engagement to the English Subject to preserve the Crown in its due Rights, as well for their own sake, as for the Crowns; and no small inducement to the Crown, the more boldly to intrust the subject, since the impairment of that, so much reflects to the dislightning of the Nation, the magnificence and powerwhereof, is represented in the *State* and *beauty* of the Court. The excel-

<sup>2</sup> *Sufficiet igitur erit annis pro nobilitatis sue generis, quod sint sortes & potenties praeliis, quodq; undique debellent adversarios, ulrumque penitus patiuntur jumentum servitutis:* Can that Prerogative be instanced, that will be nullified by which wee now feele upon a rupture, for *corru<sup>ctio optimi est pessima</sup>*: The best corrupted becomes the worst, and can there be a worse?

Can that Prerogative be instanced, that will be nullified by a Presbytery? unlesse to have a power to impose *at will* be a Prerogative? which though the Prelaticall by a Scripture right endevour to entale unto the Crown, yet has his Majesty often disavoued; nor did ever a King practise it upon the *English*, but at last he sufferd in that just right which was abusd, to let in the opportunity.

<sup>3</sup> *Step Abbot of St Albons in Granario.* A good King (sayes King James) acknowledges himself ordained for the people, having receivd from God a burthen of Government for which he must account; He thinks the greatest honour to consist in the due discharge of his calling, employes his study to

to procure the welfare of his people ; and as their naturall Father and kindly Master thinkes his greatest contentment in their prosperity, his best security in their loue, subiecting his own private affections, and appetite to the weale and standing of his sub-  
jects ; ever thinking the common interest his chiefe particular : R. p. Cie. lib. 5. de

And after a happy and famous reigne he dies in peace, lamen-  
ted by his Subjects, admired by his neighbours, and leaving a  
reverend renoun on Earth, he obtaines a Crown of eternall felici-  
ty in heaven : but invisa imperia nunquam retinentur diu. Sen.  
Harsh violent governments are of short continuance, for such as op-  
presse many are abhord by many ? Cuncta timet, qui cuncta Tac.  
serit.



## The third Division.

### SECT. I.

Of tender Consciences, and the Question steted.

Assions like a weight down a steep descent, thrust  
into a motion, will after move themselves, and not  
P acquiesce till they reach the bottome. Scripture  
knowledge has been long pent up, and now (upon  
the rupture of these times being suddenly let loose)  
without a seafonable boundary or direction, whereon to settle,  
men riot into all luxuriances of opinion, and apprethending  
some glances of this New<sup>\*</sup> Light, with much eagernessee they  
catch at all overtures, that pretend towards it; which again they  
as lightly disfelish, as they understand having a faculty rather  
to discry what is false, then wheres the right : So *ambulantes* \* *Rutilans ju-*  
*in circuitu*<sup>\*</sup> like wanton cattle which changing into a fresh pa- *bar in caverna*  
ture, lick here and there, and settle to no place certain, till they *magis* *quid sit et*  
have assaid all, (when circkling perhaps to their first entrance) *quame i sida-*  
even there they fix as sweetest; satiety even of *Manna* makes *et certus Ta-*  
the *cit.*

the giddy appetite of man to loath it ; and no principles being yet authorizd whereon to fasten and contract the wandrings of the mind, the vulgar take it for an implyed liberty, that they may manage their Religion by the sway of their own reason, and so are apt (upon the uncertainty of what is truth) to erect a devotion to their single selves, proportionable to the shal-lowness of their own judgements, suitable to their interest of estate, or the fense of such a teacher, or to have a speciall re-pute of holiness, or to foment a faction, or to purchase the false glory of being *singular* : These exercises and ends are exorbitant, and necessary it is as well for the good of their own soules, as the publike quiet, that they bee reduced to order : To effect which the *Presbyteriall Discipline* (as is aforesaid) has a genuine aptitude, with some discreet cautions in the *execu-tion*.

But amongst these multitudes, there are entire, pure, milde, simple, upright soules of candid dispositions, innocent deportments, harmelesse in designs, <sup>a</sup> meek-spirited, humble hearted *prope dei* men of God, whose whole conversations already are in heaven, whose non-conformity has no false Bias, no by-interest, God only is their object, and their end his glory, and with that, salvation ; Scruples they have but they are insuper-

<sup>b</sup> Et Deus qui est ipsa *Charitas* amantem se non potest non amare *Gerr.*  
<sup>c</sup> Psal 42.1. <sup>d</sup> Cant. 2.5. <sup>e</sup> Cant. 8.6.7.  
<sup>f</sup> Ab atra & tribuui sursum pono ; exera-lilis ut dis-  
 inferis est devo-ti s, Rom. 9.3.

structives, and arise out of a zealous <sup>b</sup> love to God, an only tendernesle to offend their Maker ; after whom they *pant* as the <sup>c</sup> *Hart after the brooks of water, languishing, sick of love, of love which is strong as death* ; jealous of his honour, anger, yea, with such a jealousie as is <sup>d</sup> *cruell as the grave, burning, as coales of fire, <sup>e</sup> of fire of Juniper, which many waters cannot quench, nor can the floods drown* ; Cordially desire they doe, yea, if it might stand with Gods honour and his justice, that the whole world were saved ; nay, and that perhaps with a charity infinite, flaming as that of *Pauls*, who wishd that he might be <sup>f</sup> *ava-sus*, accursed for his *brethren according to the flesh*.

Oh ! how they long that all were partakers of the sweet mysteries of truth, which they suppose is with them, consonant to their construction of the Word, which only is the *ipse dixit*, the rule whereby according to their best light, they square their practices and opinions ; Submissive they are to what the

Law

Law imposes; and (being truly *Gospellary*, to suffer they are apter then to resist the *higher* powers; nor are they obitiate to contest their own, nor presumptuous to debase the fense of others; but most ready to entertaine any opportunity of better information; nor blush they to acknowlege a conviction, and upon satisfaction of their judgement to reforme their conscience; which till it be so (they with all humility) petition, that they may enjoy as it is, together with their birth-rights, the liberties of the Land; that the tenderneſſe of their conscience may not reflect to the ruine of their Families, nor the *harmefesse* of their condition be interpreted a crime; contributing proportionably to the necessities of the State, either in purie, perſon, or counſell: not contriving any thing that may tend to treachery or diſſion.

*My soule* \* is amongſt Lyons; I lie among the children of men that are ſet on fire, whose teeth are ſpeares and arrowes, and their tongue a ſharp ſivord, to David. Yet ſhould any man deny ſuſtience to a meek ſoule, qualified as aforesaid, hee were leberide aſſerior, barbarous ſome degrees beyond thoſe exprefſions, or any that I can utter. Notwithſtanding in a rough, riggid purſuit of a ſuppoſd neceſſity, of full, whole, active coniorming, ſome are pleaſd to argue againſt a liberty in any thing, others for a liberty in all; which has degreed to ſuch a heighth of unchristian rancour that the Papacy exults, the ignorant are hardned, and true purity is ſcandal: For of them multitudes there are, that either dread not the fire of Hell, or forget the Text that ſayes, *be that calls his brother a fool, is in danger of it.*

*Pſal. 57.4.*

*Eras. Ad. 15.*

*Mat. 5.22.*

If any may take ſuch liberty to quarrell, may not a third have a priviledge to reconcile? which is the deſign of this Diſcourse, inſinuating that meane, which the more rationall and sober upon both ſides intimate an aptitude to close in: In reaſoning whereof theſe arguments (ſome of which have been by others hinted,) ſhall bee enforſed to demonſtrate this aſſer-tion, viz.

## SECT. II.

That a tender conscience qualified as aforesaid, merely, only as conscience ought, not to be enforced.

<sup>a Rom. 14.23.</sup> **1.** **H**E that doubteth is condemned if he eat. for <sup>ταῦ δὲ</sup> <sup>a</sup> all that is not of *Faith*, is *sinne*: and good reason, for the agent over-tul'd by the feare of punishment, or the hope of profit, conforms outwardly, to that which *inwardly* he detests, his heart not concurring with the act; whereby he becomes not only guilty of *harmes*, seeming what he is not, but *selfe-ends* to which he prostitutes that, which in his best serice he approves to be the *Truth*; <sup>b</sup> he is happy that condemnes not him selfe in that which he *allowes*; by the rule of contraries, he is wretched that *allowes* that which in his own heart he does condemn.

<sup>c Tit. 1.15.</sup> <sup>d Rom. 14.20.</sup> All things indeed are *pure*, but it is evill for that man that eateth <sup>τὸν ἀπορριπτόν</sup> <sup>a</sup> with offence, or his heart checking; <sup>e</sup> he has confidence towards God whose heart condemnes him not, hee then whose heart condemnes him can have *none*; if <sup>f</sup> *Obstaculum in via in quod n. currit ut hic in cord.* none his proceeding (at the best) is vaine, and therein <sup>g</sup> *infull*: Now then, if he that wounds, or is a stumbling block to a weak conscience, sinnes against Christ, how *sinfull* is he that compels a man against his conscience, and so to sinne, how *sinfull* is he that pretends to *conscience*, and yet complies.

<sup>h Rom. 14.21.</sup> But note, that this <sup>ταῦ δὲ, omne, quicquid</sup> whatsoever is not of *faith* & c refers to the drift of the context, *sermones sunt accipiendo secundum subjectam materiam*. The Apostle seemes designedly through this whole chapter to argue this question; How a brother offending in things indifferent, not of malice, but for lack of knowledge, should be treated; and determines that he be gently dealt with, not proudly despised. 1. <sup>i</sup> Because, this notwithstanding, he is still a *member* of Christ; *there is one Law-giver that is able to destroy; who art thou that judgest another man?* 2. <sup>j</sup> Because he that is weak to day may be strong to morrow, so that hee may stand ture; for God is able to make him stand. 3. <sup>k</sup> Because none ought to put an occasion to fail, or a stumbling block before his brother, he that so does, walks

<sup>g Vers. 3. & 6.</sup>

<sup>h</sup> <sup>10.</sup>

<sup>James 4. 12.</sup>

<sup>h Vers. 4.</sup>

<sup>i Vers. 13. &</sup>

<sup>15. & 20. 21.</sup>

walks *uncharitably*, to destroy him for whom Christ dyed ; nay, *cruelly* ; to value things indifferent above the salvation of a brother. 4. <sup>k</sup> Because Gods Kingdome consists not in these outward things ; but in righteousness &c. 5. <sup>l</sup> Because our whole practice ought to be in things that concerne *peace* and such as tend to edifying. Having thus lecturd to the strong he intimates to the weak, what danger he is in, if he acts rashly upon the example of others <sup>m</sup> *Ampliusque histrans*, doubting, <sup>n</sup> *wavering in his conscience* ; that he condemnes himselfe, <sup>o</sup> *et 23.*

*γαρ* *ο*, for all that is not of faith, is sinne ; all, in things indifferent, doing or not doing whereof, there is still a possibility of salvation : If the thing be in it selfe necessary, directly, or by apparent consequence derived from the *word*, such as cannot bee undone without *sinne* or breach of *saving duty*, it falls not under the serce of the Apostle, or the drift of these arguments, which are enforc'd only so farre as the *tender conscience* of a Christian, merely as *conscience*, and so farre, this is condicened that it may, by all that argue it.

Force is punishment, now punishment is not just, unlesse the offence be voluntary either *actus*, or *defectus* ; *non est nocens, quicunque non sponte est nocens*, but he that believes according to the evidence of his own reason, is necessitated to that belief ; for reason, bee it *verum* or *apparens*, (which steers a man in all his actions) over-rules him to believe so ; nay, should he profess the contrary, it cannot be calld *belife* : for it is impossible for a man to believe otherwise then his reason tells him that he ought ; even those things which are supernaturall, and above reason, it is great reason that he submit to without reasoning : and hence the rule *qui rationem in omnibus quarit, rationem subvertit*, but to submit reallly when reason is *in opposito* is impossible ; hence then that which in a mans judgement seemes to be agreeable to Gods word, is his judgement in point of conscience ; and to enforce him against that, were to enforce him to forgoe the essentials of a man, to disclaime reason, which so long as he is a <sup>n</sup> man according to his <sup>o</sup> *Ratione est measure* he is necessitated to keep, and keeping it, he is necessita<sup>p</sup> *proprium quartum* to such a judgement, which makes his submission to it not *modo*, Arist.

*Ergo* not to be enforced.

Now this necessity be it either mortall, or naturall, is still necessity ; if it arises from any obliquity or perversenesse in nature, tis not meerly conscience, and to without the question ; If it arises from cleare judgement without by-end, it is not voluntary ; nor can it be retorted, that though Gods Word binde a man to such a duty, yet if his perverse judgement agree not with the Word, by this argument he ought not to be punished ; For where Gods Word binds, the indifferencie vanishes : Make that evident, and the argument will vanish with it ; and evident it will be, if it be in *fund:mentals*, and things necessary to salvation ; against which if any man contest, tis for more

\**Tit. 3. 10, 11.* then conscience : He is (as the Apostle sayes) <sup>a</sup> Heretick, and condemner of himselfe ; he has by-aymes, or he could not contest so evident a truth ; if so, hee belies his Reason, and that is voluntary, and so punishable.

<sup>a</sup> *Act. 17. 11.*

<sup>b</sup> *Mat. 24. 4.*

<sup>c</sup> *1 Cor. 4. 1.*

<sup>d</sup> *Thes. 5. 21.*

3. Those of <sup>a</sup> *Berea* are memoriz'd more noble for that <sup>a</sup> *zeal*, <sup>b</sup> *Siuepar*, they daily searched Scripture : <sup>b</sup> Take heed that none deceive you, was our Saviours, and <sup>c</sup> *Try the spirits, Prove all things* were the Apostles : And why so ? If there be not a faculty in the soule to judge whether *the thing be so*, and by that judgement to satisfie the conscience : If men must comply to that fense which feemes contrary to the judgement, why waste they rime to search at all ? were it not better without search to enjoyn *implicite* submission to that fense, to which at length he must be enforced to submit ? How differs this from an *implicite* faith ? Searching proving can be of no use, but to rack the conscience, puzzle it with those scruples, which had it not searched, it might have *blindly* swallowed : Direct *Tan-talising*, to preach a poore soule into so much liberty of Scripture, as must beget his *torture*, not his *satisfaction* ; either prohibite him to search at all, or let him be sensible of some benefit by search ; *Ad vanam & inutilia, Lex nec Dei, nec hominis cogit.*

*Tan-talus a la-bris ficiens, fugient a captat-Flumina--Hor.*

*Object.* If it be argued that water is given to cleanie, or quench the thirst, not to suffocate ; if a man of his own proper folly will plunge himselfe beyond his depth, he perishes by the error of his *owne* rashnesse ; the lawfull use of Scripture is commendable, but he that abuses this liberty unto wantonnesse, has no injury if he be reduced into his *medium*.

*Answe.*

*Answe.* And be he reduced, that so abuses it, wilfully, maliciously, wantonly: we argue for tender soules that search with meeknesse and humility; that search as they are commanded <sup>a</sup> πάντα, all things, and <sup>b</sup> πάτα, all is profitable that the man of God be perfect; *In foro exterto: i*, or things temporall, there is a boundary, how farre a man may wade, yea and he has a power *within himselfe* to confine or inlarge his pace; but there is no limit in the Scripture, how farre we may inquire; neither is depth of judgement, nor <sup>c</sup> measure of grace in a mans owne power; Tis now the time when men shall be <sup>d</sup> taught of God, and such daily are added to the Church <sup>e</sup> τοῖς οἰκοπίεσσι, which should be saved; such whose hearts like that of *Lydia*, the Lord not man had opened, *elle credere est mere gratia*: Diversities of gifts, differences of administrations there are, but all this worketh one and the selfe-same spirit, *καὶ σῶς δυνατοῖς, as he will*; In morall vertues indeed there is *habitus electivi consistentis secundum rationem*, but God gives grace, yea *πάτα*, every good gift comes downe from the father of lights, and that *freely* without any desert, act of ours; so that he that does so plunge himselfe, does it in the search of that which he is commanded to search; error perhaps there may be in his judgement, or a defect in grace, both which should be rather pitied and *prayed for* then reproached, lest we seem to charge God, either with injustice or unadvisednesse, for that he has not (suitable to our *blinde* sence) more equally, or more fully distributed that which is his *free* gift, God is not ingaged to worke *miracles*, or to inspire at the pleasure of his Creatures.

4 The genuine proper instrument to raunge a soule to a true knowledge, is the word <sup>a</sup>; Faith it comes by hearing not compulsion; no conversion, but there fore-went a preaching; when <sup>b</sup> Peter spake those words the Holy Ghost tell on all that heard it; 3000. soules at one Sermon: <sup>c</sup> Philip preached Jesus, and the Eunuch be'eved: Twas Christs commision <sup>d</sup> Go and teach; teach them to observe all thing, that I have commanded you, not compell them; <sup>e</sup> Upholding all things by the Word of his power, and indeed the powerfull operation of the Word has been ever such a miracle, as truly argues Christi-

<sup>a</sup> 1 Thes. 5.21.

<sup>b</sup> 2 Tim. 3.16.

<sup>c</sup> Ephes. 4.7.

<sup>d</sup> Isay 54.13.

<sup>e</sup> Act. 2.47. qui

<sup>f</sup> salvi: sicut,

<sup>g</sup> 2 Cor. Act 16.14.

<sup>h</sup> Deus non tan-

<sup>i</sup> tum est cauisti

<sup>j</sup> in talis aut mi-

<sup>k</sup> ra uolat a conver-

<sup>l</sup> sions humanae,

<sup>m</sup> sed physica.

<sup>n</sup> 1 Cor. 5.1. 17.

<sup>o</sup> 1 Cor. 16.34. 11.

<sup>p</sup> 1 Cor. 16.8. 8.

<sup>q</sup> Eph. 2.8.

<sup>a</sup> Rom. 10.17.

<sup>b</sup> Act. 10.41. &

<sup>c</sup> 11. 21. 24. &

<sup>d</sup> 2. 41.

<sup>e</sup> Act 8. 37.

<sup>f</sup> 3. Mat. 28.19, 20

<sup>g</sup> Heb. 1. 3.

anity to be of God: In the mouth of *Stephen* it could not bee  
 f. 13. 6. 10. f resisted; while Christ spake to the travellers, their hearts  
 g *Luke* 24.32. burnt g within them; others at the hearing of the Word  
 h *Act. 2.37.* *h κατεργάζονται τὴν καρδίαν*, were pricked in their hearts; for the  
 i *Heb. 4. 12.* Word of God is quick and powerfull, sharper then any two-  
 edged sword piercing even to the dividing asunder of the iou'e  
 and spirit, a discerner of the thoughts, &c.

The Disciples had *legitiam, autoritatem, ius, autho-*  
 rity to preach by Christ's Commission, but *potestum, power* to  
 k *Mat. 28.19.* carry on the worke, they had not till the Holy Ghost came  
 l *Mar. 6.15.* upon them: The Word is the *power of God unto salvation*,  
 m *1 Cor. 1.8.* whereof the efficacie was such that *Paul* was not ashamed don't,  
 m *Rom. 16.* for the wicked he shall consume with the spirit of his mouth,  
 n *2 Thes. 2.8.* with the brightness of his coming; But o *his Flock he shall feed*  
 o *1 Cor. 11.4.* *like a Shepheard, he shall gather the Lambs*, young Christians,  
 p *Se supra Sect. 11.* *in his arme; he shall carry them in his bosome, tenderly; he shall*  
 gently leade, not destroy with the sword those that are with  
 young: Now to inforce a tender conscience (that heares and reads  
 the word) to conformity, prevents the Word of its operation.

5. The Gospel has also a peculiar way to reduce the disobe-  
 p *2 Tim. 3. 6.* dient, tis a gentle one but powerfull, only *Deserion*: p withdraw  
 14. *1 Tim. 5.20* from such a one that he may be ashamed; he that will not receive  
 q *Titus 3.10.* Christ, is not *worthy of Christ*, in that he has punishment e-  
 r *Mat. 10.14.* nough: q Admonish him often; if he continue obstinate, reject; Go thence, shake off the dust of your feet; Leave him to the  
 v *vid. Dicif. 1.* hardness of his heart: If his conscience be not truly right, it will  
 Sect. 10. check; if it be damnable, it will grow lewd; and then it is no  
 longer conscience; if not, then may the sword be usefull.

6. Tis possible the way that is inforced to *may be* erroneous; tis as easie to instance that Synod, Councell, Parliament, that has mistaken, as that which has not; one repeales that which a former upon grounds of policie and religion has established, both cannot be in the right, for truth alters not in point of conscience with the *age or climate*; Tis as naturall to erre, as it is to be a man: Is there a precept that any such shall be infallible, or a president that any have been so; tis not much more then an age, since that this State <sup>\*</sup> enacted that forme of worship, which is now generally exploded, and those conditioned

*Humanum est  
errare.*

<sup>\*</sup> *Eli. 2.*

ored men were resented as the troublers of *Israel* by a publike  
fence, which are now honoured as the onely holy ; Tis not im-  
possible, but that a new light may discover a necessity of farther  
reformation, nay we see it already contested, and that neither  
by unconsiderable persons, nor perswasions ; wee cannot be  
more confident of our truth, then were our arceftors of their  
errours ; nor can we depose our lives for the defence thereof,  
with a greater chearsfulness then did they ; nay thenwe daily  
see others doe, upon principles that are *oppugnant unto ours* ; If  
this age be freed from superstition, and has attained a greater  
liberty of knowledge, why may not *some* in this age have a clea-  
rer evidence then others, why may not the *next* age have more  
then *all* ; A single *Amcaiah* proved <sup>1 King. 12. 6.</sup> Prophets to be sedu-  
cers ; not that it is so probable but that it is not impossible, *ab  
esse ad posse* is a good consequnce ; God has fixed no certaine  
time, nor is it in the Gospel that this identicall age is that very  
time which must discover the whole truth ; Nay *hic in parte  
solum cognoscimus, umbra in lege, in gemitu evangelio, veritas in caelo.* Tis in heaven onely that we  
shall bee as we are seen : There shall we be perfect y happy, be-  
cause there onely we can perfectly know what, and how it is to  
be so ? He therefore that here presumes he has the whole, and  
nothing but the truth, argues himselfe to be as big' ly *insolent*,  
as hee does the rest of all man-kind, to be *ignorant*.

Since then there is no assurance but that which is establi-  
shed may *possibly* be erroneous : How preposterous is it to in-  
force a soule not onely to forfake his con'cience which may be  
*truth*, but also to ingage his conscience contrary to his owne  
rea'on in that way which may be *errour* ; the point not of pri-  
vate interest, but salvation being in question ; and the non-  
conformity (if it be mischievous) reflecting only (in way of  
reall prejudice) upon him selfe and his owne soule.

Unto which ienee onely these arguments are intended ;  
(meaning by *conscience*, such a ones as is al eady *infra ecclesiis  
Christianum*, and so within a possibility of salvation, and that  
merely without relation to any rea'on of State, which resenting  
it as defauitive to the publike, it falls under another notion  
then *merely* con'cience ; therefore in the case of temporall im-  
poltions,

positions as oathes &c. if the higher powers shall impose any as a *Shibboleth* or discovery of affection for the security of the publike none are injur'd, if they are inforced either to accept those oathes or to with-draw ; their refusall implying a disrellish and an aptitude to thwart the way that is authorized, unlesse otherwise they can give satisfaction of a full compliance

*\* Et ratione doliti, necessitas barbare, ris, mos genitus & fers natura ipsa se pfit, ut vim injuriam, periculum quavis ope & cuncte a se capite & coriore propulsare. Cicer. 2 Mat. 10. 16.*

Tis es'centiall to all creatures to endeavour their owne safety ; and Christians are as sheepe among Wolves , and therefore lesson'd to be a wise as Serpents. as well as innocent as Doves ; more reasen have they to prevent mischiefe, then others to inforce it ; he that has no cause to offend the tender conscience of another has just cause to provide for his owne preservation ; Those *jura publica*, publike interests ( if they bee truly so ) are not to bee determined by the Rule of private.

### S E C T. III.

*What exorbitancies in the exercise of conscience, are apt and necessary to be restrain'd.*

**I**N one that scruples to conforme are considerable his *disposition*, his *opinions*, and his *practice* ; particularly thus :

1. If his judgement be unsteddy, of an unconstant dispositi'on, fann'd to a new fence by every breath of wind ; clouds without water, carried about with every tempest ; *Seducti'onibus suis se se oblectantes*, sporting himelfe in his owne deceivings, beguiling unstable soules ; not enduring sound Doctrine, but after his owne <sup>b</sup> lusts, heaping to himselfe teachers having itching eares ; being <sup>c</sup> *apædes* and *asymptoi*, unlearned, not settled, wresting and perverting the Scripture to his owne destruction : *Qui non cadunt in constantem virum vanisunt timores astimandi.* So the Heathen.

<sup>a</sup> 2 Pet. 2. 13.   
*επερεόπτες*  
gloriantes *θερ.*

<sup>b</sup> 2 Tim. 4. 3.  
<sup>c</sup> 2 Pet. 3. 16.  
Iude 13.

2. If his opinions be destructive to the *fundamentals* of Christianity , subverting the ever approved articles of faith, that

that faith which except every one keepe holy and undefiled, without doubt he shall perish everlastingly : c There is a sinne unto death, *Non pro illo dico ut roget*, d that can never be for- given, therefore never to be prayd for, ergo not to be permit-  
ted.

c 1 Cor. 5. 16.

d Mat. 12. 31.

3. If his opinions be inconsistent with the fundamentall go-  
vernment of the State, such as feares up the sinewes of all So-  
ciety and good order ; encourages him upon all advantages to  
make a fraction in the bonds of *peace and love* ; like those,  
*Nulla fides cum hereticis*, no faith with Protestants, for so they  
judge us ; that the Pope has authority to dispense with  
oathes and ingagements ; That all A<sup>t</sup>ts are lawfull which  
conduce to support that which advances their Religion ; a  
principle of the Iesuits.

4. If he be a meere *Statist* in Religion, moulding it to his  
interest of ambition, greatness, profit, &c. to ingrosse a con-  
fluence of votarists, to denominate a sect, like *Diobrepes* to have  
preheminence, *Et dicier hic est*, to be gazed at as a man popu-  
lar, gracious, eloquent, much frequented ; to ingage the favour  
of such a person that has power, *ut in foro*, to follow the fashion  
in Religion, and change it as we do our clothes for more warmth  
or more respect.

5. If his practice be factious, busie, active to undermine the  
worship that is established, despising government, presumptu-  
ous, self-willed, *not afraid to speake evill of dignities* ; murmu-  
ring g, complaining, walking after his owne lusts, obstinate,  
peremptory in his way, to the confusion of all others ; If (not  
content with the quiet and peaceable enjoyment of his consci-  
ence to himselfe and God) out of a fiery, indiscreet zeale he  
shall hurry into extravagancies, tending to discompose the or-  
der of Religion and the State ; These and the like, &c. oust  
their persons of protection by it, and subject themselves to pun-  
ishment, as other evill doersthat offend the Law : This the  
Apostle seemes to intend ; Of some wee must have compas-  
sion h *discernimur*, making a difference ; Others wee must  
sive in feare i *aggressores*, forcing, plucking them out of the h *Inde 22. 23.*  
fire.

f 2 Pet. 2. 10.

g 1 Thes. 4. 16.

He that argues for a peaceable injoyment of the conscience  
I  
unto

unto some, intendes not a confusion unto all ; or that his tenderness to the private, should reflect to the injury of the publike, *Suum cuique incommodum ferendum est potius, quam de alterius commodis detrabendam, &c.* Nor let any pretend conscience, when he actes confusion, for if the Devill gets that *Fort*, he is invincible in that man ; and can hurry him into any mischiefe, upon the same principle ; if it suffice to say the conscience dictates, and injoynes to such a practice who can question any exorbitancie, if he but sayes tis conscience ; Nay, with what spirituall weapons is it possible to beat the Devil out of the heart when he possesses so stedfastly the conscience, that it admits no discourse, to batter it : or can give repulles with a plaine affirmative, *that tis his conscience*.

B:7. Ep:3. 4.

*Beza* suppos'd it to be *Diabolicum dogma finendum esse unum quemque ut si voler. pereat* ; Diabolically to permit a man to destroy himselfe with his owne errors, much more to destroy others ; doubleesse the Magistrate has more conscience to prevent a publike mischiefe, then another can have conscience to foment one : And were there some awe over such extravagancies, men would be induced to recollect themselves (from the delight of venting novelty) to examine the old truth, and upon inquiry to unmask their errors ; Multitudes there are that by false prejudice, triviall feares, nay and the Devils subtillty are prepossessed and terrified from search, who perhaps were they gently over-rul'd, to inquire further, would soone resent their misconstructions, and blesse the meanes and opportunities of clearer information.

b 143.8.

c Ierem. 50. 5.

*Magna est veritas & pravalebit* ; Truth discoveres it selfe to him that approaches towards it ; *Facile se per seipsam defendit* ; No cloud can so obscure the Sun, but at last it will breake forth and display it selfe, but not to him that designedly shalles his eyes, muffles himselfe, or quarters in a dungeon, as doe the Romanists : b *Qui fecit te sine te, non salvabit te sine te* ; Hee that intends for *Sion*, must set his face e thitherward ; and hee that will know the truth, must make inquiries : He that presumes he has enough of truth, neither knowes what truth is, nor is truly sensible of his owne *weaknesses* : He that lyes idle and is carelesse of the truth, is as unworthy of *Reason* as hee is *wisen-*

un'sensible of his happiness above a beasts. Now that such exorbitancies must be restrain'd let us enquire the Oracle; That of Josiah, and the like precepts or presidants out of the Old Testament are quarrel'd at, and perhaps not without cause, as to the case in question.

Hence these conclusions doe result.

1. That such Teachers, and Practices in Religion, there may be that are to be cut off, whose mouths *oporet*, must be stopt, who must be rejected, may not he suffered to seduce.
2. That such as are to be so diisposed of, must be *troublers*, *perverters*, *hereticks*, and *seducers*; so that nothing of this reflects against a tendernesse to a quiet harmless conscience.
3. That such as are authorizd to cut off, reject, to stop, and not to suffer, are inhabed to use such *meanes* as may compleat the

## Of tender Conscience,

work ; admonitions , persuasions if it be possib'e ; if men be obstinate, then the sword : and this imp'yed'y by the Rule, *Concessio aliquo id concessum videtur sine quo concessum consistere non posse*<sup>16</sup>. God that requires the end, grants meanes to attain unto the end ; to require that of man, which man has not power to execute , would return the command nugatory , and God im. provident, which were blasphemy to imagine.

Now this restraint reflects not any thing upon conscience merely as conscience, but upon those uninterrupted miscarriages in the exercise of conscience , tending not only to the scandal of Religion, to the subversion of the weale, but confusionalso of the State, in the good whereof every person has an Interest.

## S E C T. IV.

*That the lawfull power or Magistrate, is the only competent Judge, and correcter of exorbitancies in the exercise of conscience.*

**N**ot any that is endued with reason more then passion, but will close in this discourse ; yet every man has a naturall disposition to shift extravagancies from himselfe and out of a certaine, *civitatis* love of his own way pretends some colours, that it is the best ; *sius cuique mos est genuinus* ; which springs from an ignorance of our weaknesses , wee descend not <sup>2</sup> directly into our selves ; nay, it were a degree of great ability could wee doe so ? because yeethink yee see, therefore are yee blind , sayes <sup>b</sup> Jesus : In truth they see best, that are blind in their own opinion ; yet they that are blind, in their own opinion see best : But should every man be admitted to be his own judge, the world would soon dissolve to its ancient

<sup>a</sup> *Nemo in se-  
tenest descen-  
dere.*

<sup>b</sup> *Iob. 9.41.*

\* — *Rudis in-  
digent: q. moles,*

*Ovid. Met.*

*Chaos*, yet no man would be guilty. Know we then, That *Order* has a resemblance to that providence by which the world is governd, is as essentiall as *society* to the happinesse of man.

That to preserve good Order, God has expressly ordaind *Ma-  
gistracy*, some to be Commanders, others to be subject, this he  
did

did when there were but two, <sup>c</sup> Adam was to rule, <sup>c</sup> Eve to <sup>c</sup> Gen. 3.16. obey.

That Magistracy is to be esteemed as that which does partake of a *Divine* Sovereignty, therefore are they called <sup>d</sup> Gods; for there is no power but is of God, <sup>e</sup> the powers that be are ordain'd of him, and must be submitted to, <sup>f</sup> for the <sup>f</sup> Lord's sake, <sup>g</sup> for conscience to his ordinance upon penalty of damnation.

That one kind or forme of Magistracy, more especially then another, God has not commanded, though perhaps commended, but that power which by the fundamentals of a Nation is established to be the *Higher*, <sup>h</sup> is the Ordinance of God, and accordingly to be obeyd, otherwise were all governments that concurre not in the same forme, violaters of God's Law.

That no forcible intrusion, violence, or subtlety can establish such a power, for so might a powerfull thiefe pretend a right, <sup>i</sup> \* nor is the conscience oblig'd to obey it as the higher power <sup>Extra terris- rium ius dicin- der. 2 & 5. t 1 Pet. 2. 13.</sup> in no. 1 paretur impune.

That every power that so exercises within its due authoriti- <sup>t Rom. 13.1.</sup> ty must be obeyd by *all* within its jurisdiction by *every* soule, <sup>t Rom. 13.1.</sup> and to *every* ordinance that it makes <sup>t adiunctivu utique, t 1 Pet. 2. 13.</sup> omni humanae creationi, every Ordinance of humane making: *Qui omne dicit nihil, nec neminem excludit.*

If we enquire now who is the Judge of *all* exorbitancies, and who has power to regulate in *all*, tis evident that it is that power which by the fundamentals of a Kingdom is authoriz'd to <sup>Rom. 13.3.</sup> establish Laws, and see them executed; that power which bears the sword, to preserve the *good* to correct the *evill*, and so respectively from the highest to the inferiour: This is that <sup>: Tim. 2.2.</sup> power which is oblig'd in duty to take care, that we may lead a quiet life and a peaceable, in all godlinesse, and in honesty: Now if this power be not the only Judge what tends to peace and godlinesse, what to disorder, what is evill, what is good? how can he know to advance this, suppress that, encourage the *one*, to correct the *other*.

If such a legal power shall authorize within its jurisdiction Ordinances that are not just, though Religion requires us **not to act**, yet it commands us **not to resist**; we must obey God

God rather then men, that is wee must rather suffer by man, then disobey God; he that requires wee should not obey an unjust command, enjoynes also, that we should not resist a just power; that is, a power executing according to its authority, for we obey not the higher power because it is worthy, and worthily commands, but because it is the higher power, not because it is good, but because it is true and lawfull. The higher power is Gods Minister sometimes to convey a mercy, if it govern well: sometimes a vengeance if it govern ill; what ever haps, so long as it is a just power, and not incroaching unjust authority, it must be sufferd, as we doe *sterilitatem, & imbræ & cetera naturæ mala*: The Jewes had a Law that whosoever cald himselfe the Sonne of God shold die; twas an unjust one, yet twas a Law, and Christ the only Sonne of God submitted to it.

Submit, that is either *agendo*, or *patiendo*, actively or passively, doing what the Law requires, or suffering what the Law imposes: he that requires us to submit to, not to resist the power of man, enjoynes us not to disobey the Will of God, nay, to obey his univerſally, others as they comply to his. Charles the Ninth offerd that brave Prince, the Prince of Condé his choyle, whether he would goe to Masse (as twas the Law) or goe to perpetuall banishment, or imprisonment? What, replies he, *To goe to Masse is simply unlawfull, therefore will I not chuse that, To chuse imprisonment or banishment, I cannot, for it will imply a guiltynesse in my selfe; you are the higher power, inflict on me what you please, I am prepared to suffer*: If we doe well and suffer wrong and take it patiently, this is acceptable unto God; hereunto are we called, for Christ alio sufferd for us, leaving us an example that we should follow his steps; *outræ igitur deinceps est Deus, so is the will of God, that by well doing, we should put to silence the ignorance of foolish men, as free, and not having your liberty for a cloak of maliciou nesse, but as the servants of God.*

¶ Pet. 2. 20.

¶ Pers. 2. 16.

¶ Pers. 15.

¶ Pers. 6.

¶ Sta. 26. H. 8.

8.

¶ Ex. 21. 14. 1.

3877.

A Prince is cald *Caput Ecclesie*, the Head of the Church metaphoricall, as having the Sovereignty of externall government over those men of whom the Church consistis; he is *Caput poliæcum*, but the *mysticall, or ministeriall Head*, of the invisible

invisible universall Church is *only* Christ, from whom the whole body has an influence of grace, spirit and life; to his commands universally we must *comply*, though the commands of the Magistrate (as is aforesaid) we may not *resist*.

Answerable to this sense is there a harmony of Confessions from all the Reformed Churches; *all men of what dignity, state, or condition soever ought to be subject to the Magistrate in all things*, This the French, Har. Confess. Art. 39. Sect. 15. p. 58. This sense has been of late so well enforc'd, that I shall but *abutus agere*, to adde more, suffice it only, that the *quotations* at leisure be perus'd.

*Confess. Ausep.  
art. 5. Helv. lab-  
ter Confess capo  
30. Robem. cha.  
23. Belg. art 36.  
p. 588. Sax. Art.  
23. p. 593.*

## SECT. V.

### *Considerations to induce to meeknesse, and humilitie.*

**N**Othing is more desirable then a cordiall *unity* of all the World if it were possible, more especially of such as have a sense of God which might be easily effected could the stronger Christian incline to *meeknesse*, and the weaker to *humilitie*; both qualities most suitable to the life of Jesus, most consonant to the simplicity of his Gospel, most comfortable to the soule, most important to the publike; To enforce which, a peculiar Treatise, and a more genuine Artist would be seasonable, something to allay the fire and fury of the *Pulpit*, and that the passions of the *Vulgar*; we have one Sermon of our Saviours, and that one would end the quarrell could all the rest (both here and there) be silent, or at least awhile but paraphrase upon that.

*Mat. 5. 6. &  
7. chap.*

Suffice it, the remainder of these endevours to hint in brieke some rationall considerations, which *every active soule*, may revolve in his owne thoughts, apply respectivly to his own person, and improve in his life and conversation.

*[To temper the stronger Christian with the spirit of meeknesse, and with charity.*

1. Consider, That true Christian charity thinks *no evil*; It both judges and does to others, as it would be judgd <sup>cor. 13. 5.</sup> and

and done unto; how then can he that makes a conscience, condemne another, for doing so? he that makes none, how should he condemn that, which he knowes not what it is?

He that has no by-interest of his owne, has leſſe occasion to ſurmife that others have; he that aims at Interest can have no good end, when he judges others: Certainly, he that has no false bias, but is carried on to tendernesſe out of love and feare of God, if hee may not be countenanced in his error, yet he ought not to bee reproached for his *zeale*: Is any ſcandalized that another is more ſcrupulous to displease God, more carefull of his actions then himſelfe; certainly, tis *acceptum*, not *datum*, and hee has little comfort in his own way, that diverts his devotion to persecute the harmelesnesſe of another: it ſeemes that he would doe ill, rather then not be *doing*.

2. That all ſuch as concurre in the essentials of Christianity, are *infra Ecclesiam Christianam*, and for that even *quondam hominem* as to man, are not to be excluded a possibility of ſalvation, as no heathen is *quoad Deum* as to God. The wayes of God are not within the ken of man, he has ſet bounds to our judgement, but not to his own power; God (ſays that pious Doctor) condemnes not for any more then he has revealde, as ſome have only the Law of nature, ſo are they not condemned for worſhipping God according to the Law of Moses or the Gofpel, but ſimply and only for breaking the Law of Nature, *They that finned without the Law shall be condemned without the Law*: At the laſt day ſhall no more be laid to their charge; this you knew, this you broke; He then that pursues his conſcience according to what hee knowes, if God will not condemn him, how dares man; all muſt grant that he who keeps his conſcience in things *indifferent* may be ſavd; but none can deny, that he that acts againſt his conſcience in things of the *ſame indifferency* condemnes himſelfe.

3. That all men have neither an equall measure of illumination, but the *ſpirit* as the wind blowes, when, how, and where it lifts; nor have all men an equall depth of judgement; It lies not in us to dive deeper with our reason then nature has inabled us, nor to be more fully inspir'd then God pleases: He therefore that reproaches a man that is not wilfully obſtrinate, for

D. Pref. of  
Humiliton,  
Sermon p. 215.

Rom. 2. 12.

Nota.

Iob. 3. 8.

for his incapacity stricks at God, who is the disposer of his gifts : did we bear a due respect to God, we would be content to wait his leisure ; if any man be otherwise minded, God shall in time reveale even this unto him ; nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

Phil. 3. 17, 18.

4. That Christ is the Head of the *whole* Church, which though it has many members is but *one* body, into which by <sup>1 Cor. 12. 13, &c.</sup> one spirit, they are all baptizd, and those members hath God set in the body as it hath pleased him ; but no one member ought to despise another, or to say, I have no need of it : all the members, yea, even those which seeme to be most feeble are necessary : what though one esteemes one day above another ? what though another esteemes every day alike ? what though one believes, he may eat all things, and another who is weak eateth herbs, let not him that eats, despise him that eateth not, nor he that eats not, despise him that eats ? *God hath received him, to his own Master he must stand or fall, yea, God is able to make him stand.*

Rev. 14. 1.

1 Cor. 6. 2.

5. Such there were, and now are, that <sup>a</sup> are unskilfull in the word of Christ, yet they were ordered to have *milk*, and not be enfore'd to starve for want of food, because their stomacks cannot digest *strong meats* : strong meat belongs to such as are of *full age who by reason of use, have their fencs exercised to discerne both good and evill*. Such therefore as are weak in the faith receive, but <sup>b</sup> μὴ εἰς διαρροής διατροφήν not to quarrell at his doubtfull thoughts ; <sup>c</sup> those that are strong ought to bear the infirmities of the weak, and not to please themselves : Let every one please his neighbour to his good for edification ; he that may bee chargd for deficiency in some things, may perhaps deserve praise for his proficiency in others : let those good parts for which he deserves, qualifie in relation to those he wants.

1 Cor. 14. 1.

c Rom. 15. 1, 2.

6. God accepts according to what a man hath, not what he hath not, but principally his eye is upon the heart : If sincerity be there, God may dispence with some infirmity, so it be not wilfull, in the act ; <sup>d</sup> I knew (says God, to *Abimelech*) thou didst this in the *simplicity* of thy heart, therefore have I with- <sup>d</sup> Gen. 20. 6.

held thee from sinning against me ; what not sinne, and yet he took *Sara* from her Husband ; doubtlesse it had been a sin in another, which was not imputed to him, by reason of the innocence of his intentions ; *In amicitia honesta, mensura est dantis propositum, sic in amore Dei* ; The widdowes mite is more commendable then the vaunting act of *Ananias* and *Saphyra*, though they sold all their possessions, and laid the mony at the Apistles feet ; *¶* This poore widdow (sayes Christ) cast more in, then all they that have cast into the Treasury, not more in respect of quantity, but *more* in respect of heartinesse, for shee cast in *τὸν τὸν Ζεὺς*, her whole Life, her Soule and all. Christ valued her according to her intentions.

*¶ Mat. 12. 41.*

*Pro R. vir. 16.*  
*De jib. 16.*

*Soli Deo esse  
quicquidlementum  
nihil. Cland.*

*cic. de Orat. lib.*

1.

7. *Satis est homines imprudentia La, sas nos erigere, urgere vero jacentes, aut precipitantes impellere inhumandum* ; To provoke by obloquy such as through weaknesses are fallen, is not comely, but to insult over such as are dejected, and to urge them upon courses that are desperate, is inhumane ; God is all goodness, and we sympathize his nature in nothing more, then in doing good unto his *Image* ; nor is any thing to nature more agreeable then to assist *Consortem naturae*, a creature that partakes of the same nature : He that does good to any, makes himselfe master over him to whom he does it ; it argues courage and magnanimity, whereas *cruelty* is a most certaine evidence of *cowardize* : *Si quis cuique modus est tamen magis offendit nimium quam parum* ; hee that inflicts more then is moderate, offends more then hee that inflicts lesse ; the first acts upon a lostinesse of stomack, the other upon a goodnesse of disposition.

Now if in civill affaires, mildenesse be so commendable, much more is it in cases of the Conscience, where the error reflects only to his injury that so erres, concernes only his owne soule, where it is grounded upon so holy a design as the service of his maker, only upon a tendernes to displease him, and to work out more securely his owne salvation ; if it be managed by any other interest, I am not his Advocate.

8. Persecution, of all others, is most monstrous in a *Mat. 5. 44. &c.* Christian, who is leßond to love his enemies, to blesse them that curse, to doe good to them that hate him, to pray for such

such as shall despight illy use him : Tis the heathen way to propagate their impostures ; the simplicity, meeknesse, innocency of a Chrittian, distinguishes him from the worshipper of a feigned Diety, and begets a reverend esteeme in the hearts of the most prophane ; *Laus vera humili sc̄per* Sen. in Thyse. *contigit viro* : nor yet is *rigidnesse* any probable way to beget a *uny*, it inflates the passions with anger, which swell to bitterness and revenge, as wine making drunk the soule, which being so, is destitute of soundnesse in the judgement, so that instead of endeavouring to comply, it studieth reasons to justifie his Non-conformity, and to brand the cruelty of his persecutor, which degrees from matter of religion to a caūe of interest, and thence arise those factions, warres, and countermuinings in a State ; attributing to their party praiſes, to the contrary accusations, interpreting all occurrents at their owne pleasure, as it may serve to inhaunſe their interest, and confound their adverſaries : all that are averse are accounted wicked, yea, all that intimate any thing of good concerning any of them, are suspected to adhere : And this arises from the violence of passion and spleen, which has corrupted the understanding so, that it cannot judge according to the *truth* of things. Now if men dealt mildly, and only by persuasions, especially with such as have any true zeale to goodnesse, there would in time grow society, commerce, and muſuall respect ; and ſo frequent opportunities of clearer information : The moſt certaine way to overcome, is to *give way*, *Pare & Impera*.

9. Though there be a non-conformity in things indifferent, yet it subverts not that *Unity* which is the *Interest of England* : The root is the ſame, which gives both nouriſhment, and the ſame principles are concord in to obſtruct the common Adverſary, *the Interest of Rome* ; againſt which none will be more ready to ingage their lives and fortunes, then thoſe that are moſt conſcientious. So long as the heart is right and reall to the State, without engagement to any forraign Power, we need not fear any treachery, or correſpondency with the Enimy : An *acting* *Miſcallany* is not neceſſary in the Church, though it be upon a *Stage* : The heart can ſend up Incenſe in any poſture ; leave every man a liberty in that, which may accommodate him beſt to

edifying, which may yeeld his soul the aptest opportunities of enlargement : How can such triviall differences in the formes of worship reflect to breed confusion in the State, unlesse that contrariety and compulsion engender animosities.

Those severall Orders of Monks Priests Jesuits, in the Church of Rome, are different in their Rules, which every one respectively may practice without reproach, or mischiefe to the Foundation upon which they are all built: nay, they have contrary tenents which are justified by succession in their respective Orders, sometimes with bitterness; yet for that they agree in the Root, they are not condemned; or should they be, perhaps the remedy would be worse then the disease: Though we may not partake of their superstitions, yet let us endeavour to practice their discretion: *Fas est & ab hoste doceri.*

10 Such quiet tender consciences, may be under a Presbytery without confusion; we must distinguish between such as make a conscience, and have a ience of Grace, and others that know not what it is. If the first be in some errout, *persuasion* is the proper expedient to reduce them: for the other, some *Coe*utive**. Many there are *mera abnegationis* or *prava dispositio*nis**, some ignorant, others obtinate, not a few notoriously prophanes; upon such persons let the power of the Presbytery be exercised, to inforce them to the Church, for information: How can the word operate, if men will not admit of an opportunity to hear, or at least to read? In a Chrittian State men many not be permitted to continue Heathens: He cannot bee truly conscientious, that knowes no God; and he does but pretend to conscience, that has not grace to use it. Without a Presbytery, multitudes of these there will continue, who will value the losse of a dayes-work, above the operation of a months Sermons; nor will they ever adhere to any one Congregation unlesse they bee compeld: Sufficient will be the toy of that Discipline to regulate persons of that quality, besides those that are factious and exorbitant: To which work all persons that are conscientious will (without doubt) contribute their assistance; and for this use a Presbytery is molt *apt* and necessary.

11 No man ought to think of himselfe more highly then he ought, but to think soberly, according as God hath dealt to every

*Dr. Vill's synop.  
conuersors pro-  
per finem.*

every man the measure of Fayth ; Be not high-minded, but <sup>ver. 16.</sup> consider to men of low estate ; Let no man bee wise in his own conceit, lest pretending to correct the errours of another, he aym to unlade his own passions, to establish his own fercie : He that presumes most, may fall ; Twas sayd of *Sam*!, there is <sup>1 Sam. 10. 24.</sup> none like him among all the people, yet shortly after hee was cast off : and *Paul* a persecutor, became a chief Apostle. God knows to what he has intended every man and we least know what we are, or what we may be, what ere we are.

12 Lastly, know that the servant of the Lord must not strive, <sup>2 Tim 2. 24.</sup> but be gentle unto all men, apt to teach, patient, in meeknesse instructing those that oppose themselves, <sup>if God peradventure</sup> will give them <sup>2 Cor. 6. 3, 4.</sup> *repentance to the knowledge of the truth* : He must not give offence in any thing, that the Ministry be not blamed; but he must approve himselfe in much patience, by long suffering, by brotherly kindnesse, by love unsained. Let us not therefore judge one another any more, but use our judgement rather in this, that no man put an occasion to fall, or a stumbling block before his brother. <sup>Rom. 14. 13.</sup>

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## S E C T . V I .

*Considerations to induce a tender Conscience to conformity, and submission.*

Consider, that though tis possible that what is or shall be authorized, may be erroneous, yet tis farre more probable to be the truth, then the private fercie of any : when two or three be gatherd togerher in Christ's name, he promises to be in the midit of them, doubtlesse not lesse effectually if *many* be so; especially if those *many* be impartiall, unbiafed, voyd of felse-Interest : Nothing indeed can be asted, but a spitefull wit may wrest it to intend an interest, and nothing can be so full of interest, but a subtle wit may so manage it, as to seem to intend none. Therefore in our judgement of Interests, we ought to be discreetly cautious, lest affection over-rule us to be *uncharitable* unto some, and *partiall* unto others : Now it is one prime sym-  
prime

ptome of candidnesse and integrity, not to be obstinate, to be apter to submit to the fence of ~~many~~ then to abo ~~nd~~ in our own.

2. Tis not only rationall, that we submit to thole that are in probability more rationall, more knowing then our selves,

<sup>a</sup> 1 T. 5. 12. 13  
1 Cor. 16. 15.

<sup>b</sup> Heb. 13. 17.

but it is also <sup>a</sup> enjoynd that we submit to thole that are ~~over us~~ in the Lord; Obey ~~the~~ <sup>b</sup> ~~your~~ <sup>b</sup> ~~your~~ leaders, submit your selves, for they watch for your soules, as they that

<sup>a</sup> E. 4. 11. 2  
13. 14.

mult give account: Therefore did God give us Apistles. <sup>b</sup> Pa-  
tors, Teachers &c. That henceforth wee be no more children ~~taſſed abou~~ with the wind of every doctrine; not that we should with a blind devotion submit implyedly to their fence, but that we shoule not presume too obstinately upon our *owne*; nay to bee lwayd totally by our own fence, is a kind of blind submission to it.

3. We mult not explode circumstances in the form of wor-  
ship, on'y for this, that they have been exercisid in the Church of  
Iorne, no more then we shoule decry Scripture, because the Di-  
vell quoted it; *Comede datylas, & proice foras durissem*: Eat  
the Date though yee cast away the stone: The abuse of a thing  
is mischievous, reject that, and not the lawfull use: Should we  
forbeare the old Churches till wee erect new, our devotions  
would grow as cold, as our purses empty; which we shoule not  
more repent then we shoule be scoff at for our indiscretion: He  
that refraines a place, because the superstitious or prophane fre-  
quent it, by the same reaon shoule depart the world because  
they have and doe inhabite it. A candid ingenuity shoule no  
more refraine places then he shoule discourses, that are contrary  
to his, for that were to prevent other men. means to be convin-  
ced, or himself, if he be in error: He that totally separates, de-  
nies the Word a meanes to operate; if all doe so, the publick  
Minister may in short time preach singly to his Clark.

4. It is not possible, nor indeed necessary that our practices  
should be in all things modeld by the *Primitive*; *Distinguen-  
dum est de loco, tempore, & personis*: All things amongst the  
brethren were in <sup>a</sup> common, as well to tettifie to the Jewes the  
Sincere unanimity of believers, as in that scarcity to provide,  
that none might be diverted by worldy cares from a constant  
promulgation of the Gospel; Their Assemblies were in pri-  
vate

*coararia jux-  
ta se portantia.  
et elucentur.*

<sup>a</sup> 1 Th. 4. 32.

vate to avoyd the persecution ; they taught sometimes in <sup>b</sup> the <sup>c</sup> field, on the shore, in the Market, as they dar'd make use <sup>d</sup> of an opportunity, or gaine an audience: The Apostles them- <sup>e</sup> selves laboured to get a livelihood, that they might not be <sup>c</sup> bur- thensome to the brethren, and so in that <sup>f</sup> embris of the Church discourage Converts ; they baptizd in Rivers, having no au- thorized place, apt to receive the multitudes that came at all times, and upon all occasions &c. But as the Church encreas'd, and won upon the Civill Magistrates, it rallied it selfe into <sup>d</sup> 1 Cor. 14. 40. decency and order upon those generall rules of the Apostles: That <sup>e</sup> Col. 6. 14. Order which he not only enjoynd, but <sup>c</sup> joyed in when he be- held; it gives luster and <sup>f</sup> sets off the Ordinance, whereas confu- <sup>g</sup> sion gives occasion to the Adversary to speake <sup>f</sup> reproachfully: <sup>e</sup> Tim. 5. 14. The Divell and his instruments are of themselves too apt to contemn <sup>b</sup> holy things, and to catch at all opportunities that tra- duce the good way; it becomes us therefore by peaceable pro- ceedings to take off the <sup>c</sup> occasion of reproach, as we tender our own quiet and their conversion; for if we are divided about God, we shall harden <sup>b</sup> men in their prophannesse as if we did co- operate with the Divell: The times primitive were necessitated to do some things not so orderly, which is not tollerable in us, who may doe otherwise, yet professe the Gospel, since the Gospel is authorizd by the Law.

5. Men naturally are inclind to embrace and improve a <sup>b</sup> no- veltie, *Cunctiarum novitas gratissima rerum*: The Spirit cannot <sup>c</sup> be without <sup>b</sup> action, wherein it is truly *celestiall*, the nature of which is to be in perpetuall motion; it catches at all over- tures that are *strange*, that thereby it may seeme more know- ing then is ordinary: Besides, the newnesse of a subject en- tertaines the spirit with *variety* of contemplations, which tickle and delight the fancy. Now when the affection is possest (and something passionately) it musters up the whole strength of *reason*, to make good what it affects, whereby the party is dis- abled sagely and discreetly to enquire into the *naked* truth of things, being biased and engaged within himselfe, to one side more then t other,— *Male cuncta ministrat Impetus*— where there is *Passion*, nothing can be well effected; Let us consider the disadvantages we are cast upon, when we entertaine a <sup>b</sup> no- veltie

and beware lest seeming to imbrace a *truth*, we doe it not to indigne our *affections*, and thereby commix with *error*.

6. Men also covet naturally things *prohibited*, and are soone glutted with what they at liberty possesse ; yea , difficulty to obtain, increases the desire, and the pleasure is the greater when it is attain'd with difficulty yet no sooner have we that pleasure, but it as soone growes naughtious and *unlavoury* : therefore is a *Pro her* (though never so excellent) without honour in his own Country , where hee is known, and has been freely heard : The Istaelites loath'd that *Manna* which not long before they mutmurrd for, and desire old Leeks and Onyons, which they had disgusted ; A mans avarice encreases with his *plenty* , few there are that can bee happy, because they are *ever* coveting ; never content with that which they enjoy—*nec voto vivitur uns* ; But the busie appetite is still working to beget its own torment ; so that the desire and the *fruition* are alike *painfull* : Nay, we are *ad fallendum nosmet-ipsos ingeniosissimi* witty and industrious to deceive our selves ; we labour with as much vehemence (under the glosse of *Good*) to beget our own diffraction, as we should tranquillity ; the more active, nimble, piercing the spirit is, the more apt it is to embroyle it selfe with doubts and disputations, *Magni errores non nisi ex magnis ingenii* ; Great wits have started all the Heresies that ever were, as great minds have fomented all great changes, *Nihil sapientie odiosius acuminerimmo* : To a discreet wisdome nothing more noxious then sharpnesse of ingenuity ; Lo here a hugh weakness in most men, by corrupting the candidnesse of their own nature ; *For God made manwise, but they have found out many inventions.*

It becomes then a discreet soule to ponder his aptitude to these weaknesses, and *may lay* them, considering that we ought not to seeke for \* things that are to *hard* for us : to be more ready to heare, then to give the sacrifice of *fooles* ; had wee less *curiosity* we might perhaps have more grace ; he that has a meek humble spirit, and pursues his *conscience* with a sweet, calme, quiet devotion, is not the least int the sight of God, and feeles most of earthly comfort.

\* Eccl. 5.1.

1 Pet. 3.4

7. Hos

7. *Hoc tantum scio, quod scio nihil*, I know only this (sayes Socrates) that I know nothing : he was the wifest amongst the wise, and this the most rare effect of all his wisdome, that he was sensible of his own ignorance ; Had we capacity to apprehend how little we know, how much there is to be known, how shallow are our own judgements, how deep the discovery of Truth, we would be more wary ere we entertaynd new opinions, less precipitate to cast away our old ; *He that thinks he knows something, knowes not yet, what he ought to know* ; Instance that person which has not sometimes defended some opinion (even to the engaging of his credit) wherein he has throughly seemd. to satisfie himselfe and others, which he has not afterwards retracted, upon discovery of a clearer truth ; he that truly ponders how oft he has miscaried in his own judgement, would be more humble, and presume the less upon it ; especially since there are such multitudes (that are rationall as himselfe, and suppose themselves to have as much of grace) that oppose his fence, even to bloud or banishment.

Error also has a rare fucus to give it glosse and varnish, *Ogri me daglia ha il suo riverso*, There is no reason but has a contrary one, nor, no truth but the contrary may be made to seem as specious ; nothing is so incredible, but art and ingenuity will make it probable : *Nil tam horridum & inculcum quod non splendescat oratione* ; Nothing so horrid, and dishonest, but may be colourd as a wrinckled face with painting, which may delude the sagest judgement, even to the engagement of affection : Of all things wee may dispute alike, Truth and falsehood enter at the same organ, afford as plausible Arguments, and are maintained with the same instruments.

Now then since our own judgements are so untrusty, Truth so difficult, error so dangerous, it becomes a discreet soule something to cast down the pride of his own thoughts ; to adhere to such as probably are more sound, not less sanctified : *In dubiis ignari fundamentum est, si cetera convenient, non discrepare* : In things doubtfull and indifferent, he grounds well that concurses with a publike fence, if other things agree ; that which most agree to, is presumed to be for the good of most ; & what advantages the publike has an influence of good upon the private.

8. Even in <sup>2</sup> Scripture are certain Texts *in os; &c; disvnta riva* in which are some things *hard* to be understood; *which the unlearned and the unwise wrest to their own destruction, as they doe other Scriptures*: Things must be compard with things place with place, fence with fence; *Ex antecedentibus, & consequentibus sic optima interpretatio.*, therefore is the Scripture the best expounder of it self: Now who is sufficient for these things? doubtlesse every unprepared apprehension has not capacity to digest them, nor any without *time*, for serious and sad debate within himselfe; revolving the severall expositions, fences, and disputing them with such as doe the like; should we ground opinions upon the expresse letter of some Text, we should make the Scripture to it selfe as *contrary* as it is in truth harmonious: nothing misguides the vulgar so much as not being sensible of this truth, they often catch at some one place, which seemes to import their fence, and that they enforce with vehemency as a truth; now let a sounder judgement check them with a Text that crossies, they are distract with the supposed contradiction, and traduce the Scripture, or him that argues, when the error truly is in his want of search and study, and so of apprehension.

Besides the *Originall* (which is the only word) has in it self a peculiar force and emphasis, which by reason of the batenesse and insignificancy of the vulgar language, cannot receive (upon translation) a full enforcement and delivery of the proper and genuine fence; some words extend to such a signification as cannot be reached in English, some perhaps are extended farther then the *Originall*; tis true, speciall providence and universal content has derivd the *Originall* to us untainted; but some translations must be *corrupt*, if some be right, for some there are that contradict: that which the Romanists avow, in prime things doth differ from the Protestants, and our first and last translations doe not totally agree.

What will the *unlearned* doe? what text soever they expound, tis taken by an implicite faith, to be according to the *Originall*? How then dare they presume upon their own fence in points of difficulties, when they urdge a doublfull Text? How can they say, this is the fence of God, which perhaps is his fence that so translated it.

Be-

Besides, *contemporanda expositio est fortissima*, That fence which a Text was taken primitively in, is the Truth ; the age of those that were *inspired*, had most truth : the age that came next, must needs partake a relish of the same ; though in processe (for private ends, and by the Divells art) it was corrupted. Now the fence of the times primitive and their wayes of exposition, is in parted to us in the Languages of the Learned, which want their significancy also in translations ; nay and many of those Authours may be abusd, many Fathers fathered, and it requires a studious ingenuity, to hunt out through the obscure mazes of time, the true Originall, when, how, wherefore, and by whom ; The *Decrees* of those first Counsells (rare, learned holy men being assistant, most of which did justifie their doctirines by their blood) are worthy to be perusd, and searched unto the bottome ; Can the unlearned doe this ? Is learning (that every Age has honoured) to be contemnd ? Nay, is it not probable, that we shall all degree to barbarisme, *if it bee so* ? shall we be secure that we have any thing of God ? Yea, the very Heathen Learning is a grand ornament, but *Divine Learning* acquired with study, toyle, and time is esstentially necessary to the man of God ; unlesle we could secure, we were inspired as were the Apostles, who neither wanted it, nor was it then so needfull, there being no age of Christian practice before *them* ; but we have many before us, as well to take instructions from, as to beware of.

This is urg'd, not to discourage, or dissuade the ignorant from the search of Scripture, but to advise them to be *cautions* how they doe so, that they doe not presume ; not to confound themselves with things that are to hard, nor <sup>a</sup> to be rash with <sup>a</sup> *Eccle 5.2.* their mouths ; enough is *evident*, by all concurred in, by none contradicte, to make the man of God *perfect* <sup>b</sup> ; especially such <sup>b</sup> *Heb. 13.9.* as desire to bee established with *Grace*, and not with doubts which nothing profit them, that are therein busied : <sup>c</sup> *Twas a* <sup>c</sup> *Iude 13.18.* true Prophesie and (tis fear'd) it reaches these dayes, if they be the last, *That there should be mockers, who walke after their own lusts*, *These be they* <sup>d</sup> *oi ἀτοποιούστες, who separate them-* <sup>d</sup> *Qui se-ge-rem-sensuall, having not the spirit; to whom is reserved the gnt si, for blacknesse of darknesse for ever.*

c Rom 8.9.  
f 1 Cor 2.14.  
g Rom 8.16.

9. Tis true, He that has not <sup>the</sup> Spirit of Christ is none of his, and none can judge what this Spirit is, but he that *feoles* it: for the <sup>the</sup> naturall man receives not the things of Gods Spirit, nor can he know them, because they are spiritually discern'd: He that has this Spirit, has a spirit within him that beares <sup>a</sup> witness that he is the *Child* of God, and he that scoffs at this expression, bears certain witness that he is *none*:

h 1 Job 4.6.  
i 2 Cor 11.14  
k 1 Cor 11.11,  
l Eph 5.1.  
Aries calvus,  
St. Steph.  
m Rev 12.4.

But all have not this Spirit that pretend unto it, there is a h *Spirit of error*; the Divell who is Gods i *Ape*, can transforme himselfe into an Angel of light, and does too often; he has his k *venientia*, and his l *mechania*, his wiles, and subtle arts; which (filled with malice against God) he does contrive (with the best advantage upon his long experiance of our infirmities) to destroy his Image, Man: But as then he is most enraged, so he is most busie when a soule begins to travell in the pangs of the New birth, then like the true m *Dragon* he watches to devoure that child as soone as it is *borne*, because he knowes he is passing into a condition wherein ever after hee is hardly to be prevail'd with. Now then this poore soule he works upon with its own tooles, in that way which is most suitable to its own proceedings; contriving so, that it may strangle it selfe as the Ape her young ones, by its own embraces. He works that glorious fence of its new happiness, those joyfull exultations of the heart, and those excellencies extraordinary into *spirituall pride*, into a wanton fond opinion of its own worth and graces, into a fence of speciall and immediate *inspiration*; for the Divell is not ignorant how to frame an artificiall quickning motion, mock-inspiration; and so to temper, colour, and infuse it, that the soule (finding a sudden change in nature, something various from its old deadnesse of heart, a more lively fence of a seeming way to God) presently ascribs it to be an *evidence* of its new-birth, of a now immediate calling, and then begins to presume upon its *unfalling* good estate, applies all the promises to it selfe, contemns its neighbours as if all were reprobate, neglects the expresse *Word*, or coynes out of it false doctrines suitable to that fence which Sarhan does invent; and so upon pretence of revelation puzzles it selfe, and the ignorant vulgar people, as if it had so much *essentially* of God, as to dictate another *Gospel*.

Upon

Vpon the strength of which fiction, that man is apt to act any thing that supports his *own* fense, which he supposes will conduce to advance the Cause of God : But as he that depends upon meere downright honesty as the scope of his Religion, is an Atheist, so he that so revents Religion, as to think all things honest, that conduce to it, is a Divell : what villanies have been practised upon this lewd principle ? witness the massacre at *Paris*, the *Valtoline*, the *Powderplot*, and this of *Ireland*? Of all monsters beware of such a one, for he has a warrant dormant in his own conscience, at will to be a villain, to be trecherous. The spirit of Truth doth *bonum, bene*, that which is good, a good way; he that does evill that good may come of it, his <sup>\*</sup>damnation is just. But the spirit of Errour is full of faction, reviling, reproaches, one spirit enveying against another, this traducing that, as not from God, when both are from the Divell ; who by this new Art is likely to reap a greater harvest, then hee could ever by his beaten husbandry of Atheism and prophanesse : for he that with this engine is ensnared, is more desperate to be recovered, because he is not, nor hardly can be made *sensible* of his danger ; for that which chiefly encourages him (besides his seeming inspiration) is a fense of his *uprightnesse* in his way, that he is not so prophan or lewd as he was, or most men are ; that his thoughts are still on God, that hee neglects his Trade (even to the ruine of his family) with zeal to his Devotion ; when (God knowes) such *strictnesse* may be still a counterfeit of the Divels, yea and the man that practises it, not be sensible that it is so:

Can we beleeve that the Priests of *Baal* would have so <sup>1 King.18:28.</sup> cut and gasht themselves in zeal, had they not really thought that *Baal* had bin God? and would the King of *Moab* have sacrific- <sup>2 King.3:17.</sup> ed his sonne, but that he thought he should attone his God. So *Curtius*, and the two *Decii*, that to appeate their Gods, de- <sup>Livit.</sup> voted themselves to an immediate death : To urdge examples of as constant *strictnesse*, search the Fraternities in *Mahometism*, nay the Brotherhoods in the *Indies*, nay some Frieries among the Romanists, some *Anchorites*, some *Hermites* in the wildernes, who daily purify themselves (as they suppose) with torments, and afflictions ; oppresse none, are apt to pleasure all, keep

*Rom. 3:8.*

keep a settled firm devotion, to the ruine of their healths without fence of any thing but their *heads*, without other care of the world, then to provide sustenance, which too, they take of charity, and so much only as is necessary to keep a *being*. Never was man of a more holy life then *Arrius*, or of late *Arminius*, none ever more conscientious in his way : The Divell well knowes that zeal and strictnesse is the only *bay* to draw others to the *net* : every man approves of him that restraines himself from the delights of rature, which are so desirable, that none is supposed to desert them, without a hearty fence of pure devotion, and that there is something of truth and excellency in that way which persuades to do so.

Strictnesse of life then is no infallible evidence of the true Spirit ; the Divell can imitate the works of God, and can manage what he works to his best advantage ; with great providence therefore are we from God advised <sup>a</sup> not to believe every spirit, but to try the spirits, whether they are of God ; Not <sup>b</sup> to be high minded, but to fear ; To beware of false prophets that come in sheeps clothing, when inwardly they are raveningwolves. But how shall these be knowne ? our Iesus tells us by their fruits : Now the fruits of the true spirit are expresse ; <sup>c</sup> Love, Joy, Peace, Long-suffering, Gentlenesse, Goodnesse, Faith, Meeknesse, Temperance, not to be desirous of vain-glory, not provoking, not envying one another.

<sup>d</sup> 10. In religion there is *euangelia*, *atheismus*, and *seculismus*, Piety, Atheism, and *metus superstitionis*, superstition ; though in true pure worship wee cannot exceed, yet in that which is indeed superstition, there is a defect of the right way ; This word properly intends such as are <sup>e</sup> *righteously overmuch, otherwise, curious, timerous in Gods worship*, which is a most pernicious disease of a *weak minde*, that is so amaz'd, frighted with horrour, feare, that it can enjoy no quiet : he apprehends God as anxious, froward, pettish, prying into our actions, after the manner of a *humane Judge* ; He is never satisfied, jealous that he has never done enough ; and therefore thinks that he had as good done nothing : he labours to flatter, importune, appease God with multitude of words, many offerings, indeed deals with God more mechanically, mercenarily, then a man would doe

<sup>a</sup> 1 Cor. 4. 1.

<sup>b</sup> Rom. 11. 20.

<sup>c</sup> Mat. 7. 15. <sup>d</sup>

24. 24.

<sup>e</sup> Mat. 13. 21.

<sup>d</sup> Gal. 5. 22.

<sup>e</sup> Eccles. 7. 16.

doe with a man of honour ; faines every act to bee a miracle, easily beleeves such as are suppos'd by others , receives all things ( though purely naturall, and left to meanes ) as imme- diately ordaind by God ; his own fond passions, humours weak- nesses, he childishly applies to God, who is infinite, indefinite, wisdome , goodnesse, purity , perfection : This vanity causes him to cast about for *new* ordinances, *new* wayes, *new* lights, as if he yet knew nothing that did please ; to attribute every bad accident to some miscarriage in the forme of worship ; To se- parate from the Congregation, lest it defile by reason of pro- phane men in it ; He thinks nothing is well, but what he thinks is so ; yet ask him what that is, and he is to enquire.

This man serves God basely, unworthily, as he would a man, for his ends, — *quem si metu non placet* — he feares either to lose what he has obtained, or hopes to enjoy good by it as victo- ry, health, wealth, salvation, or heed not worship.

Now a true Worshipper feares God for the *love* he beares him, serves him because he is only *excellent*, honours him as the only *Good*, like the Spouse who is commended because she did *amare in rectitudinibus* , she did love with a *right* love, with a heart free debonaire generous , cheatfull, filiall , fixt, resolvd, confident : The forme of worship he values as meete accident, *que potius ad morem quam ad rem pertinet* , as a thing exercisid for our selves not God, for humane unity, as a help to accom- modate in the way of *edifying*, not as service, and therfore he con- tests not for those outward things, makes no divisions, stirres no doubts, accepts it as *it may be* with convenience and the Law.

Provided it be such, as makes no *embargo* betwixt his heart and heaven , straiters him not in his contemplations ; leaves him free liberty to re ire within himselfe , to elevate his soule, to cast himselfe into an extasie of pure, ho y , unpolluted rap- tures of the Spirit : twas good advice, *Be not righteous over- much, neither make thy selfe over wise ; why shouldest thou de-<sup>1 Cor. 13.17.</sup>stroy thy selfe ?*

12. Lastly, *Unicus Dei cultus est, non est malus, godlinesse* is only profitable ; *If any man confess not unto who some words, the words of Jesus, and to the doctrine which is according unto god- linesse, he is proud, knowing nothing, doting about question, is of* <sup>Tim. 4.3-4.</sup>

of words, whereof comes envie, railing, evill surmising, perverse  
 disputings of men of corrupt minds, and destitute of the truth,  
 supposing that gaine is godlinesse; <sup>x</sup> whereas pure Religion and  
 undefiled before God is to relieve the poore, to visit the fatherlesse  
 and widowes in affliction, to relieve the oppressed: <sup>y</sup> The end  
 of the Commandement is charity, out of a pure heart, of a  
 good conscience, and faith unsainted, from which some having  
 luyarded are turned aside to vaine jangling.

*Rom. 2.6.*

\* Vers. 8. ab  
 ἐπέδω ἵριτο,  
 lace, à.

God will render to ever man according to his deeds, To  
 them, who by patience in well-doing, seek for glory, and honour,  
 and immortality, *eternall life*: <sup>z</sup> Tois ἐξερέσιοις, But to  
 those that are contentious, wrangling, irritating,  
 and doe not obey the Truth, *indignation*  
 and *wrath*.

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F I N I S.

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John Downame.

7. *Hoc tantum scio, quod scio nihil*, I know only this (says Socrates) that I know nothing ; he was the wisest amongt the wise, and this the most rare effect of all his wisdome, that he was sensible of his own ignorance ; Had we capacity to apprehend how little we know, how much there is to be known, how shallow are our own judgements, how deep the discovery of Truth, we would be more wary ere we entartaynd new opinions, lesse precipitate to cast away our old ; *He that thinks he knows something, knowes not yet, what he ought to know* ; Instance that person which has not sometimes defended some opinion (even to the engaging of his credit) wherein he has throughly seemd to satisfie himselfe and others, which he has not afterwards retracted, upon discovery of a clearer truth ; he that truly ponders how oft he has miscaried in his own judgement, would be more humble, and presume the lesse upon it ; especially since there are such multitudes (that are rationall as himselfe, and suppose themselves to have as much of grace) that oppose his fense, even to bloud or banishment.

Error also has a rare fucus to give it glosse and varnish, *Ogni me daglia ha il suo riverso*, There is no reason but has a contrary one, nor, no truth but the contrary may be made to seem as specious ; nothing is so incredible, but art and ingenuity will make it probable : *Nil tam horridum & incutum quod non splendescat oratione* ; Nothing so horrid, and dishonest, but may be colourd as a wrinkled face with *painting*, & *whisternhood* lude the sagest judgement, even <sup>to</sup> *the* *best* *men* : Of all thame organ, afford as plausible Arguments, and are maintained with the same instruments.

Now then since our own judgements are so untrusty, Truth so difficult, error so dangerous, it becomes a discreet soule something to cast down the *pride* of his own thoughts ; to adhere to such as *probably* are more sound, not lesse sanctified : *In dubiis ignari fundamentum est, si cetera convenient, non discrepare* : In things doubtfull and indiffrerent, he grounds well that concurses with a publike fense, if other things agree ; that which *most* agree to, is presumd to be for the good of *most* ; & what advantages the publike, has an influence of good upon the private.

8. Even in <sup>the</sup> Scripture are certain Texts <sup>in</sup> ~~of~~ ~~the~~ ~~Scripture~~ ~~the~~ ~~which~~ ~~are~~ ~~some~~ ~~things~~ ~~hard~~ ~~to~~ ~~be~~ ~~understood~~ ; ~~which~~ ~~the~~ ~~un-~~ ~~learned~~ ~~and~~ ~~the~~ ~~unst~~- ~~ble~~ ~~wrest~~ ~~to~~ ~~their~~ ~~own~~ ~~destruction~~ , ~~as~~ ~~they~~ ~~doe~~ ~~other~~ ~~Scriptures~~ : ~~Things~~ ~~must~~ ~~be~~ ~~compard~~ ~~with~~ ~~things~~ ~~place~~ ~~with~~ ~~place~~ , ~~scnce~~ ~~with~~ ~~scnce~~ ; *Ex antecedentibus, & consequen-*  
*tibus fit optima interpretatio* , therefore is the Scripture the best expounder of it self : Now who is *sufficient* for the *é* things ? doubtlesse every unprepared apprehension has not capacity to digest them, nor any without *time*, for serious and sad debate within himselfe ; revolving the severall expositions, scnces, and disputing them with such as doe the like ; should we ground opinions upon the expresse letter of some Text , we should make the Scripture to it selfe as *contrary* , as it is in truth harmonious : nothing misguides the vulgar so much as not being sensible of this truth , they often catch at some one place, which seemes to import their scnce, and that they enforce with vehemency as a truth ; now let a sounder judgement check them with a Text that crosses , they are distractred with the supposed contradiction, and traduce the Scripture, or him that argues, when the error truly is in his want of search and study, and so of apprehension.

Besides the *Originall* (which is the only word) has in it selfe a peculiar force and emphasis , which by reason of the barenesse and *genuifancy* of the vulgar language, cannot receive (up-  
*as cannot be reached in English, iouc-pd to*) such a significancy <sup>in</sup> enforcement and delivery of the proper  
 ther then the *Originall* ; tis true, speciall providence and univer-  
 fall content has derivd the *Originall* to us untainted ; but some  
 translations must be *corrupt*, if some be right , for some there  
 are that contradict : that which the Romanists avow, in prime  
 things doth differ from the Protestants, and our first and last  
 translations doe not totally agree.

What will the *unlearned* doe ? what text soever they ex-  
 pound, tis taken by an implicate faith, to be according to the  
*Originall*? How then dare they presume upon their own scnce in  
 points of difficulties , when they urde a doubtfull Text ? How  
 can they say, this is the scnce of God, which perhaps is his scnce  
 that so translated it.

Be-

Besides, *contemporanda expositio est fortissima*, That sense which a Text was taken primitively in, is the Truth; the age of those that were *inspired*, had most truth: the age that came next, must needs partake a relish of the same; though in process (for private ends, and by the Divells art) it was corrupted: Now the sense of the times primitive and their wayes of exposition, is imparted to us in the Languages of the Learned, which want their Significancy also in translations; nay and many of those Authours may be abusd, many Fathers fathered, and it requires a studious ingenuity, to hunt out through the obscure mazes of time, the true Originall, when how, wherefore, and by whom; The *Decrees* of those first Counsells (rare, learned holy men being assistant, most of which did justifie their doctirines by their blood) are worthy to be perusd, and searched unto the bottome; Can the unlearned doe this? Is learning (that every Age has honoured) to be contemnd? Nay, is it not probable, that we shall all degre to barbarisme, if it bee so? shall we be secure that we have any thing of God? Yea, the very Heathen Learning is a grand ornament, but *Divine* Learning acquired with study, toyle, and time is essentially necessary to the man of God; unlesse we could secure, we were inspired as were the Apostles, who neither wanted it, nor was it then so needfull, there being no age of Christian practice before *them*; but we have many before us, as well to take instructions from, as to beware of.

This is urg'd, not to ~~diff~~<sup>advice</sup> out to advice them to be *cautious* from the ~~for~~<sup>as</sup> so, that they doe not presume; not to confound themselves with things that are to hard, nor <sup>a</sup> to be rash with their mouths; enough is *evident*, by all concurred in, by none contradicted, to make the man of God *perfect*<sup>b</sup>; especially such as desire to bee established with *Grace*, and not with doubts which nothing profit them, that are therein busied: <sup>c</sup> Twas a <sup>19.</sup> true Prophesie and (tis fear'd) it reaches these dayes, if they be the last, *That there should be mockers, who walke after their own lusts*, *These be they d i. à. to. o. l. c. y. t. e. s, who separate them-selves sensuall, having not the spirit; to whom is reserved the blacknesse of darknesse for ever.* <sup>d</sup> *Qui segregant s. i. s. os.*

g. Tis true, He that has not <sup>the</sup> Spirit of Christ is none of his, and none can judge what this Spirit is, but he that feeleth it: for the <sup>naturall</sup> man receiveth not the things of Gods Spirit, nor can he know them, because they are spiritually discern'd: He that has this Spirit, has a spirit within him that beares <sup>8</sup> witness that he is the *Child of God*, and he that scoffs at this expression, bears certain witness that he is *none*.

h. 1 Cor. 4. 6. But all have not this Spirit that pretend unto it, there is a h *Spirit of error*; the Divell who is Gods <sup>1</sup> Ape, can transforme himselfe into an Angel of light, and does too often; he hashis k *rephra*, and his <sup>1</sup> *measures*, his wiles, and subtile arts; which (filled with malice against God) he does contrive (with the best advantage upon his long experience of our infirmities) to destroy his *Image*, Man: But as then he is most enraged, so he is most busie when a soule begins to travell in the pangs of the *New birth*, then like the true <sup>m</sup> Dragon he watches to devote that child as soone as it is *borne*, because he knowes he is passing into a condition wherein ever after hee is hardly to be prevail'd with. Now then this poore soule he works upon with its own tooles, in that way which is most suitable to its own proceedings; contriving so, that it may strangle it selfe as the Ape her young ones, by its own embraces. He works that glorious fense of its new happiness, those joyfull exultations of the heart, and those excellencies extraordinary into *spirituall pride*, into a wanton fond opinion of its own worth and graces, into ~~is not ignorant and unlearned~~ <sup>high</sup> *inspiration*; for the Divell mock-inspiration; and so to temper, colour, and infuse it, that the soule (finding a sudden change in nature, something various from its old deadnesse of heart, a more lively fense of a seeming way to God) presently ascribs it to be an *evidence* of its new-birth, of a *now* immediare calling, and then begins to preime upon its *unfalling* good estate, applyes all the promises to it selfe, contemns its neighbours as if all were reprobate, neglects the expresse *Word*, or coynes out of it false doctrines suitable to that fense which Sathan does invent; and so upon pretence of revelation puzzles it selfe, and the ignorant vulgar people, as if it had so much *essentially* of God, as to dictate another *Gospel*.

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Vpon the strength of which fiction, that man is apt to aſt any thing that ſupports his *own ſence*, which he ſuppoſes will conduce to advance the Cause of God: But as he that depends upon meere downright honesty as the ſcope of his Religion, is an **Atheiſt**, ſo he that ſo reſents Religion, as to think all things honest, that conduce to it, is a **Divell**: what villanies have been praefiſed upon this lewd principle? witneſſe the maſſaſtre at *Pa-riſ*, the *Valcoline*, the *Powderplot*, and this of *Ireland*? Of all monſters beware of ſuch a one, for he has a warrant dormant in his own conſcience, at will to be a villain, to be trecherous. The ſpirit of Truth doth *bonum, bene*, that which is good, a good way; he that does evill that good may come of it, his *damnation* is R. 7.3. 5. just. But the ſpirit of Errour is full of faſhion, reviling, reproaches, one ſpirit enveying againſt another, this traducing that, as not from God, when both are from the Divell; who by this new Art is likely to reap a greater harveſt, then hee could ever by his beaten husbandry of Atheiſm and prophanerie: for he that with this engine is ent'naſt, is more deſperatē to be recovered, because he is not, nor hardly can be made ſenſible of his danger; for that which chiefly encourages him (besides his ſeeming iſpiration) is a ſence of his *uprightneſſe* in his way, that he is not ſo prophanē or lewd as he was, or moſt men are; that his thoughts are ſtill on God, that hee neglects his Trade (even to the ruine of his family) with zeal to his Devotion, when (God knowes) ſuch *ſtrictneſſe* may be ſtill a counterfeiſt of the Divels, yea and the man that practices it, nor boſtanie that it is ſo.

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<sup>c</sup> *Ecclesiastes*. 16. In religion there is *irreligia*, *anireligia*, and *superstitio*, Piety, *adulation*, and *metus superstitiosus*, superstition ; though in true pure worship wee cannot exceed, yet in that which is indeed superstition, there is a defect of the right way ; This word properly intends such as are <sup>e</sup> *righteous overmuch, overwise, curious, timerous in Gods worship*, which is a most pernicious disease of a *weak minde*, that is so amaz'd, frightened with horrour, feare, that it can enjoy no quiet : he apprehends God as anxious, froward, pettish, prying into our actions, after the manner of a *humane Judge* ; He is never satisfied, jealous that he has never done enough ; and therefore thinks that he had as good done nothing : he labours to flatter, importune, appease God with multitude of words, many offerings, indeed deals with God more mechanically, mercenarily, then a man would doe

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Mat. 13. 21.

<sup>d</sup> Gal. 5. 22.

doe with a man of honour ; faines every act to bee a miracle, easily believcs such as are suppos'd by others , receives all things ( though purely naturall, and left to meanes ) as immediately ordaind by God ; his own fond passions humours weaknesses, he childishly applies to God; who is infinite, indefinite, wisdom, goodnesse, purity, perfection : This vanity causes him to cast about for new ordinances, new wayes, new lights, as if he yet knew nothing that did please ; to attribute every bad accident to some miscarriage in the forme of worship ; To separate from the Congregation, lest it defile by reason of profane men in it ; He thinks nothing is well, but what he thinks is so ; yet ask him what that is, and he is to enquire.

This man serves God basely, unworthily, as he would a man, for his ends, — *qua nisi metu non placet* — he feares either to lose what he has obtained, or hopes to enjoy good by it as victory, health, wealth, salvation, or heed not worship.

Now a true Worshippers feares God for the *love* he beares him, serves him because he is only *excellent*, honours him as the only *Good*, like the Spouse who is commended because she did *amare in rectitudinibus*, she did love with a *right* love, with a heart free, debonaire generous, chearfull, filiall, fixt, resolvd, confident : The forme of worship he values as meere accident, *que potius ad morem quam ad rem pertinet*, as a thing exercisid for our selves not God, for humane unity, as a help to accommmodate in the way of edifying, not as service, and therefore he contenteth not for those outward things, makes no division, arres no doubts *accres*, *as it may be* with convenience and the Law.

Provided it be such, as makes no *embargo* betwixt his heart and heaven, straitens him not in his contemplations ; leaves him free liberty to re ire within himselfe, to elevate his soule, to cast himselfe into an extasie of pure, hoy, unpolluted raptures of the Spirit: twas good advice, *Be not righteous overmuch, neither make thy selfe over wise ; why shouldest thou destroy thy selfe ?*

12. Lastly, *Unicus Dei cultus est, non esse malus*, godlinesse is only profitable ; *If any man consent not unto wholesome words, the words of Jesus, and to the doctrine which is according unto godlinesse, he is proud, knowing nothing, doing abougt questions, strifes of*

of words, whereof comes envie, railing, evill surmising, perverse  
 disputings of men of corrupt minds, and destitute of the truth,  
 supposing that gaine is godlinesse ; <sup>x</sup> whereas pure Religion and  
 undefiled before God is to relieve the poore, to visit the fatherlesse  
 and widowes in affliction, to relieve the oppresed : <sup>y</sup> The end  
 of the Commandement is charity, out of a pure heart, of a  
 good conscience, and faith unsainted, from which some having  
 swarved are turned aside to vaine jangling.

<sup>x</sup> James 1.27. <sup>y</sup> 1 Tim. 1.5.6. <sup>z</sup> Rom. 2.6. <sup>\*</sup> 1 Cor. 8. ab  
 Epis. 3. 6. <sup>l</sup> Lccc. 10.

God will render to ever man according to his deeds, To  
 them, who by patience in well-doing, seek for glory, and honour,  
 and immortality, *eternal life* : <sup>z</sup> To <sup>z</sup> *contentious*, But to  
 those that are contentious, wrangling, irritating,  
 and doe not obey the Truth, *indignation*  
 and *wrath*.

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FINIS.

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